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MISSIONS



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FEBRUARY, 1931

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QUESTION BOX

1. What two "remarkable medical missionaries" have made the Congo Mission illustrious?
2. What is known as "the wettest place in the Orient"?
3. Who is described as "the world's greatest saint"?
4. On what field were 70 people baptized in a "step-well" because water was scarce?
5. Who are said to be peculiarly open to Christianity?
6. In what institution has the religious atmosphere sent out "a constant stream" of church leaders?
7. What were formerly regarded as a real asset by the Chinese people?
8. What Guild chapter recently held a banquet literally over the sea?
9. Who has recently completed the revision of Judson's translation of the Old Testament into Burmese?
10. What are *pasancius*?
11. Who are described as "the greatest waiters" in the world?
12. What percent of Baptist church members are said to be contributors to missions?
13. What has been a great leavening influence whose effect is felt in many directions in Japan?
14. What field reports 76 baptisms in two months, "and more coming every month"?
15. Who is called "the Indian with bleeding feet"?
16. "The whole economic life of — needs to be reorganized." Complete the sentence.
17. Who passed on freely all he had learned in the Mission school?
18. What was called a "big day" for the Walters Indian Baptist Church?

PRIZES FOR 1931

For correct answers to every question in the 11 issues, January to December inclusive, one worthwhile missionary book will be given.

For correct answers to 16 out of the 18 questions, each issue for 11 months, January to December inclusive, a year's subscription to *MISSIONS*. Answers may be sent monthly or at the end of the year. In order to be eligible for a prize, both the answers and the page numbers on which the answers are found must be given. Answers should be written briefly. Do not repeat the question. Where two or more in a group work together, only one set should be sent in and one prize will be awarded. Answers may be sent monthly or at the end of the year. All answers must reach us not later than February 1, 1932, to receive credit.

This contest is open only to subscribers.

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VOL. 22

NO. 2

MISSIONS

AN INTERNATIONAL BAPTIST MAGAZINE

HOWARD B. GROSE, D.D., Editor

WILLIAM B. LIPPHARD, Associate Editor

EXECUTIVE AND EDITORIAL OFFICES, 152 MADISON AVE., NEW YORK CITY

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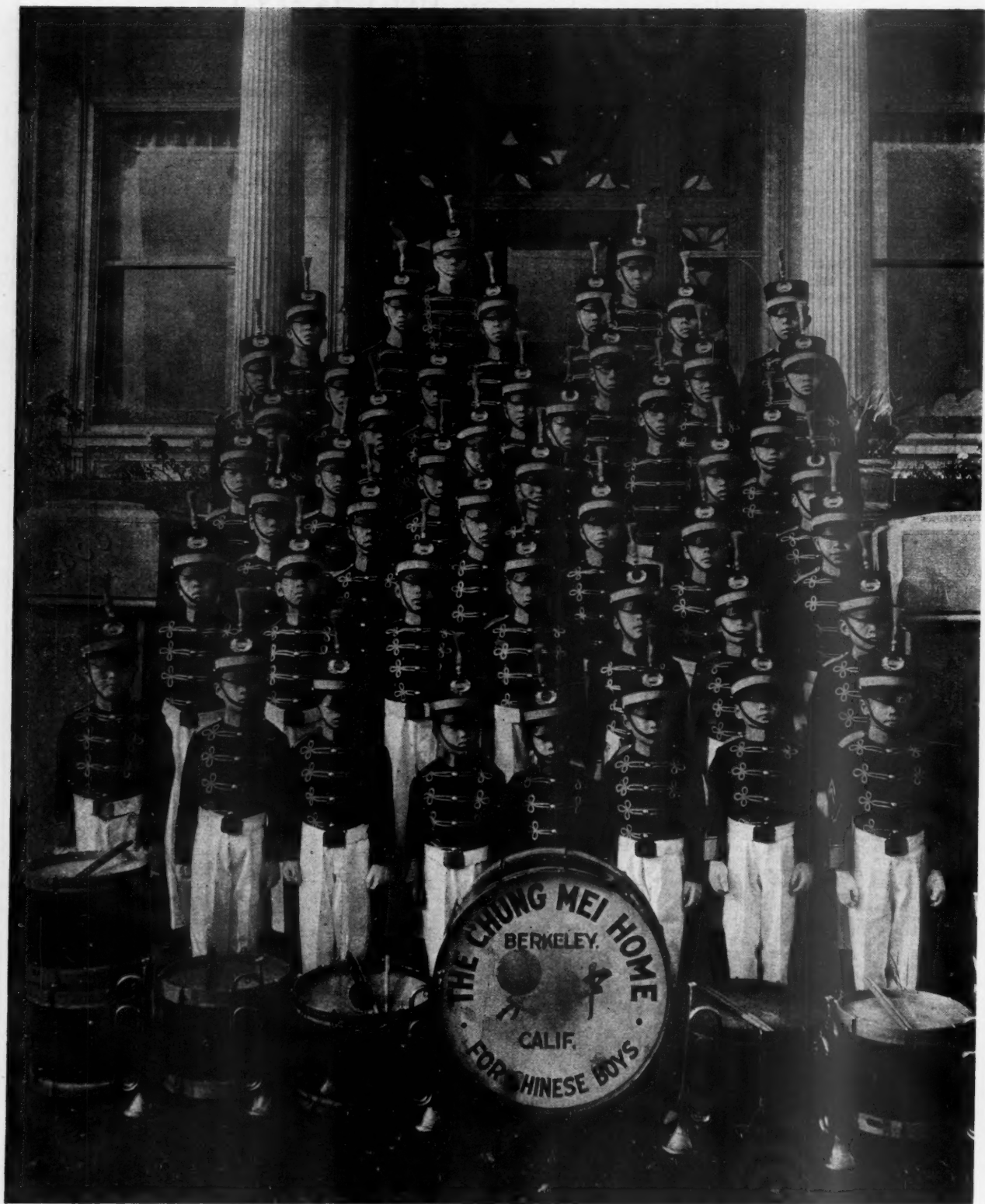
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THE BAND OF THE CHUNG MEI HOME FOR CHINESE BOYS

MISSIONS

VOLUME 22

FEBRUARY, 1931

NUMBER 2

In the Vestibule of the February Issue



MISSIONS for February may be described as a number of varied and sustained interest—a number to be read through from the first page to the last, including the fourth cover. It opens with a charming sketch of the Home for Chinese Boys in Berkeley, California, one of the most interesting pieces of home mission work. The writer is Superintendent Shepherd, who has a genius for getting the true man out of the boy. And the Chinese boys are certainly clever. Missionary “Joe” Taylor follows with the kind of story about China that makes for intelligent interest and is especially timely in helping us understand the situation. Pity we haven’t a score of missionary leaders like this. Mrs. McDonald, wife of the president of Storer College and for a quarter century his prime assistant, gives us an excellent account of our Baptist schools for the Negroes, making it plain that they are still needed, and her own school not least. We are glad to give the portraits of these devoted educators. Dr. Franklin has reached Japan on his itinerary to the Far East, and writes in his attractive and instructive style, making the reader feel as though he were a companion on the tour. He tells us particularly about Kagawa and the Kingdom of God Movement.

The editorials treat of the home mission task ahead, the suggestion that one missionary society is enough, the message of the Federal Council to the churches, and the remarkable publicity at remarkably low cost furnished in the Mail Box. Not forgetting that this is the month of the two most distinguished birthdays in our national calendar, there is a striking statement from Lincoln on prohibition, and one from Washington on law observance—both directly applicable to the present moment.

We are in the midst of good things. Missionary Ufford reports a Chinese ordination service; Mrs. Jensen describes Christian fellowship on Mt. Omei, West China, when Dr. Franklin was there. Then we come to Mr. Lipphard’s report of the important meeting of the Board of Missionary Cooperation at Chicago, with its confident appeal for heroic cooperation. Special attention is given to this denomination gathering and the large plans that have come out of it. There is an interview with Dr. Bowler in which he tells how important the proposed nation-wide Baptist Every Member Canvass seems to him; and following this the stirring message to the churches, authorized by the B. M. C. and signed by Drs. Padelford, Beaven and de Blois as its committee. This is all looking forward with hope and purpose.

The Editor has been greatly interested in the Washington Home Missions Congress, and seeks to make its action and significance clear to our readers; hence the analysis of the Findings, with comments. The example of improved church methods in a South Dakota church is suggestive, and Dr. Beaven’s Easter appeal will touch many hearts. The book reviews include Gandhi’s Own Story, the History of Religions in America, Protestant Cooperation in American Cities, and others.

What attractive pages of news from the Mission Fields—four of them drawn directly from letters, and then half a dozen more, including Helping Hand and Tidings, Conference Table and World Fields. The National Council of Northern Baptist Men gets a page of newsy items. Of course, Missionary Education, the Ambassadors, Guild and Crusade have full space with charming illustrations, the Forum is spicy, and we do not see how more readable matter could be gotten into these pages. You will not be likely to miss even the ads.

An Anchorage for Drifting Chinese Boys

*A stirring story of the Chung Mei Home for Chinese Boys in Berkeley, California
It will appeal with special force to the Royal Ambassador Boys*

BY SUPERINTENDENT CHARLES R. SHEPHERD



SCENE FROM A MUSICAL DRAMA DEPICTING THE SUFFERINGS OF THE EARLY CHRISTIANS, PRESENTED BY MEMBERS OF THE CHUNG MEI HOME

IN Berkeley, California, across the bay from San Francisco, on a tract of land facing the beautiful Golden Gate, stands the Chung Mei Home for Chinese Boys, the only institution of its kind in America. Unique is it in purpose, spirit and history. Starting seven years ago with seven little boys, it now shelters beneath its hospitable roof nine times seven, or exactly sixty-three young sons of Cathay, ranging in age from five to seventeen years. Chung Mei Home is not an orphanage strictly speaking, nor is it a reform school or detention home. It is an institution which undertakes to provide a Christian home, care and training for under-privileged Chinese boys of tender years. We use the term "under-privileged" all-inclusively, as applying to orphans, half-orphans, boys from needy, broken or unfit homes, and the so-called delinquent or problem boy, in fact, any Chinese boy who has not had a fair chance or a good start in life.

The Types of Boys We Help

The above general statement can be best clarified and most forcefully demonstrated by citing a few typical cases.

In the orphan class are the three Wong boys, ages respectively five, six and seven when they came to us, whose parents both died within a short time of each other, leaving a family of eight dependent children and no funds with which to care for them.

In the half-orphan class are many little chaps whose remaining parent finds himself or herself utterly unable to give the child the care that is needed to protect him from waywardness or exploitation. A typical case is that of the three Len boys, whose frail widowed mother struggles to make a living by sewing, but finds herself unable to cope with the sinister influences which tend to lead her lusty and adventuresome little sons into the paths of waywardness.

A typical case of the boy from a broken home is that of little Ah Hoy, whose rather aged and unprepossessing father found himself unable to retain the affections of his young and charming "Almond Blossom," who in the best approved American style absconded with a handsome and dashing Lothario nearer her own age.

Among Chinese, as among Americans, there are not many really bad boys; but there are lots of naughty boys—many who will read these lines were

perhaps naughty in their time; in fact, the writer himself was no Fauntleroy. What is a naughty boy? A naughty boy is just a one hundred per cent red-blooded, active boy, full of original ideas and overflowing with an abundance of pep, who does not have some firm, kind hand to direct him and to show him how to employ his originality and use his overflowing activity.

Lee Chang the Adventurous

Listen to the story of Lee Chang, alias Robert E. Lee. In a tumbled-down shack on the outskirts of a little town down on the peninsula south of San Francisco, with rather aged and indolent parents, lived seven-year-old Lee Chang. It is perhaps not fair to say which was the more to blame, Lee Chang or his parents; but the fact is that something was radically wrong at home, and the little man developed a most exasperating habit of running away. Possessed of the wanderlust that years ago prompted his forefathers to foresake the peaceful little village in China and come to America in search of gold, Lee Chang also became imbued with the desire to go places and do things. Time after time he would leave his home only to be brought back by the local police and spanked by his father; but neither fear of the police nor dread of his father seemed able to quench the spirit of this young adventurer. Ten times in succession he ran away from home. Once he took with him his little dog and attempted to join the circus. He came to be quite a notable character in the public eye. A feature writer on the staff of one of the San Francisco newspapers found him interesting "copy." From time to time there would appear an account of some new escapade of this little chap whom the feature writer chose to call "Lee Chang the Incurable." Eventually the police became tired of taking Chang back to his father, and after catching him for the tenth time, brought him to the attention of the Juvenile Court authorities, who in turn, having investigated his case, got in touch with the superintendent of the Chung Mei Home, who agreed to receive the boy. The case came up in court but a soft-hearted judge decided to return him once more to his father; and father and son left the court apparently in the happiest frame of mind. Returning home by way of the market the older Chang purchased a fine chicken with which to celebrate the home-coming of the prodigal son; but alas, within less than two hours from the time the smiling judge had given the boy back to his father Lee Chang was again missing and missing also was the chicken.

Would you call Lee Chang a bad boy? Surely not. He was just a sturdy little man, tired of the sordid surroundings in which he found himself, imbued with a strong thirst for adventure and a spirit

that was not afraid of the hardships that might be encountered in his quest. Three days later he was brought to Chung Mei Home and there he has found things aplenty to satisfy his longing for adventure—a bunch of happy, healthy boys with whom to play all sorts of adventurous games, a comfortable bed to sleep in, good food to eat, kind friends, an excellent school, and abundance of interesting activities with a wholesome dose of hard work thrown in. Happy? You should see his big round smiling face. Manly? I should say! We named him Robert E. Lee, and when we put him in charge of a group of boys his own size in the woodyard he handles them with all the ability and assurance of that famous general for whom he was named. Well, that is just one story. We have lots of them.

Oliver Twist Twisted

We must admit that there are some boys who really have made a start along the pathway of crime, but who if taken in time can be given a new start in life and led to become good and useful citizens. For example, there is the boy whom we sometimes speak of as "Oliver Twist Twice Twisted," because the experiences of this little man read like a page from Dickens. Losing both his parents at a very tender age Ah Wing fell into the hands of an unscrupulous old man whom we might justly call the "Fagan of Chinatown." This man, like his namesake of old, trained Ah Wing to steal, himself receiving and disposing of the stolen goods. Caught in one of these escapades, the boy fell into the hands of the Juvenile Court authorities, and from thence he came to Chung Mei Home where he remained



GEORGE CHOW AS HE APPEARED WHEN HE ENTERED
CHUNG MEI HOME SEVEN YEARS AGO



GEORGE CHOW AS HE APPEARS TODAY

for about six months, after which time the Probation officer, thinking he had secured a good home for Ah Wing, placed him with an alleged family in San Francisco; but within a very short space of time Ah Wing was again in trouble. This time it was a group of older boys who schooled him in similar practices which eventually led to his second downfall. He has been with us now for more than two years. He is developing into a fine boy, is doing well in school and shows every prospect of becoming a reliable young man.

A similar story is that of Ah Hing, who from being the leader of a juvenile gang of accomplished little thieves came to be a leader for good among his comrades at Chung Mei Home.

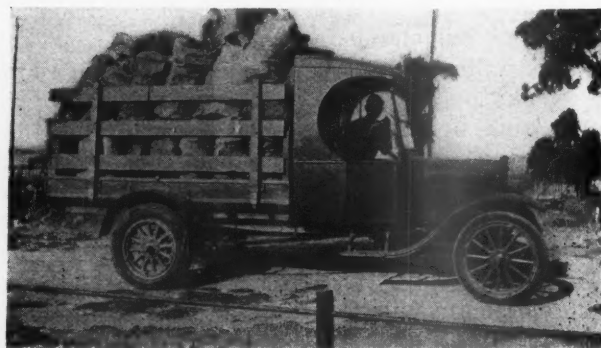
What Chung Mei Does for These Boys

To such boys Chung Mei Home means a new start in life, an opportunity to forget the past and begin all over again, a chance to make good. Associated with a group of virile, happy, peppy boys he comes to see boy life at its best. He learns that it is best to shoot straight, to be on the level, to play the game. He finds that there are older men and women who are really his friends and are willing to go out of their way to help him make a man of himself. He comes into a healthy and stimulating school at-

mosphere where teachers are kind and sympathetic, where the Oriental boy is never oppressed with the feeling of inferiority. He gets abundance of fresh air, exercise, play and hard work. He finds himself an integral part of an institution that keeps ever to the front its purpose, namely, *"the promotion of habits of reverence, obedience, discipline, courtesy, self-respect and all that tends towards true Christian manliness."* He lives in an atmosphere which is good but not goody-goody, religious but not abnormally pious. The Christian religion is not rammed down his throat but ever exemplified before him in an endeavor to make it attractive and winning. He attends Sunday school every Sunday morning, and participates in a live, interesting service in the Home every Sunday evening, unless it be that he and the whole body visits some church and there participates in the service. In the natural course of events he becomes a Christian without any high pressure or sensational methods. Practically every boy in the Home today who is old enough to know what it means is a professing and baptized Christian.

Harry Ah Moy's Story

Among those who were baptized recently was one Harry Ah Moy, whose story will bear repeating here. Harry could not get along at home, at school, nor in the community. Something was radically



A LOAD OF WOOD FROM CHUNG MEI WOODYARD

wrong. His father said he was a bad boy and he could do nothing with him. The police said he was a "tough egg"; and the school authorities of San Francisco said they would have nothing more to do with him. The father appeared at Chung Mei one day with a five-page typewritten report of his son's misdeeds, asking that we receive the boy into the Home. Harry was beyond the age at which we usually receive boys, but his case was such an appealing one that we told the father if he would bring the boy over we would do our best to help him. The father replied that he could not do that as the boy was unwilling to come.

"That's just too bad," said the superintendent, "because, not being a policeman, I cannot come over to San Francisco and arrest your boy."

A few days later the father, with the assistance of a police officer, did bring the boy to the Home, and, seated in the office of the superintendent, first the police officer and then the father proceeded to set forth in a most graphic manner all the misdemeanors and atrocious behavior of poor Harry Ah Moy, who any one could see at a glance was not the bad, rebellious boy he was pictured to be, but a down-hearted, misunderstood and brow-beaten lad.

"I wonder," said the superintendent, after the father and the police officer had completed their stories, "if you gentlemen will be good enough to have seats in the other room while I talk to Harry alone." Agreed.

"Now, Harry," said the superintendent when they were alone, "you are in pretty much of a mess, aren't you?"

Harry replied with a feeble "Yes, sir."

"You don't know just where to turn, do you?"

"No, sir."

"You heard all that your father said about you, and you heard all that the police officer said about you, and it was plenty. Furthermore, I have on my desk here a letter from the San Francisco school authorities which tells pretty much the same story. Now, Harry, I want to tell you something. I don't believe a word of it. And I won't believe it until you prove to me that it is true."

If a bomb had exploded under Harry's chair he could hardly have looked more surprised. The superintendent then went on to explain to Harry just what was the purpose and spirit of the Chung Mei Home, pointing out to him the fact that there were no bars on the windows and no bolts on the doors, and impressing upon him the fact that while Chung Mei Home existed to help boys who were in trouble, its ability to help them depended largely upon the boy's own willingness to be helped. He described to him something of the life in the Home, of the traditions that had been built up during the few years of its existence, and the spirit of fair



FIREWOOD BEING UNLOADED AT CHUNG MEI HOME

play, straight shooting and mutual helpfulness that dominated the life of the staff and the boys; and as he talked Harry's hang-dog expression gradually faded away, his drooping head lifted, his eyes began to sparkle and a little smile appeared on his lips.

Harry has now been in the Home about a year. His life there leaves little to be desired. He is a fine chap in every respect, beloved by the staff and his teachers in high school where he is doing splendid work. What did Chung Mei Home do for Harry? It gave a down-hearted, discouraged, broken-spirited boy a chance to begin all over again and make a man of himself. Many more stories like this might be told, setting forth the purpose and accomplishment of the Home.

There is a song that the boys sing, a part of which might be quoted at this point because it so aptly expresses the attitude of the Chung Mei boys toward the Home that has met this great need in their lives. Obviously we cannot sing "Faith of Our Fathers," but we like the tune, and so instead we sing this:

Home of our boyhood's tender years,
Refuge in days of childhood fears,
Shelter for all who need thy care,
Hostel endowed by mercy rare,
Home of our boyhood, we would be
Stalwart and true and loyal to thee.

What Chung Mei Boys do for the Home

This story would not be complete if we did not tell something of what these boys, out of the gratitude of their hearts, have done and are willing to do for the Home that has done so much for them. The idea of self-help is ever held before the boys. "We cannot expect others to help us," they are constantly told, "unless we are willing to do our best to help ourselves." And they have always accepted this challenge and accordingly put their shoulders to the wheel with enthusiasm. Two years after the Home was opened, when it became apparent that enlargement was imperative, the first \$2,000 toward the needed sum was raised by the boys themselves



CHUNG MEI BOYS FELLING TREES AT THEIR CAMP AT CALISTOGA, CALIFORNIA

in a series of entertainments; and now, within the last two years, since we have been faced with the absolute necessity for a new building, the boys have assiduously applied their efforts to accomplish the first thing needful, namely, the purchase of a piece of land; and they have, by means of their ability to entertain, by laborious work in the woodyard, and in some instances by actual gifts of money out of their own earnings, raised and paid down a sum of \$10,500, the full purchase price of a five-acre tract of land in El Cerrito; and having done that they have committed themselves to the additional task of earning another \$20,000 toward the amount needful for the erection of an adequate building.

Expressive of this splendid spirit and written to celebrate the burning of the mortgage on the above mentioned piece of land, the following song was composed. The popular Maine College song makes a good tune for the words:

Then we will sing of old Chung Mei,
Dear old Alma Mater.
Home of many a happy day,
Loudly let her praises ring.
In her service, loyal and true,
We will never falter.
Rah! Rah! Rah! Rah! Rah! Rah!
We will boost for old Chung Mei.

Carry on! Carry on!
There's many a task for us still to do.
Join the song! Join the song!
And loud let the echoes resound.
Carry on! Carry on!
The sons of the future are calling you.
Carry on! Carry on!
Let courage and vigor abound.
Then we will sing for old Chung Mei, etc.

We Don't Know Who They Are

We call them Chan, Lee, Wong—Billy, Jim and John. But these are merely names, labels, terms which we use to distinguish one from the other. Really we don't know who they are. Oh, yes, we know where they came from, who their parents were, and so forth, and in most cases we could give a pretty good family history. But still we don't know who they are—not yet. A bunch of Chinese boys? Surely. But not merely that. Potentially, who can tell what they may be ten, twenty, thirty years from now. Leaders, we hope, among their own people on both sides of the Pacific. And that is why we go about our task almost with fear and trembling, and feel so humble when we stand before them in assembly and endeavor to impart to them advice and instruction; or when in the privacy of our office we

discuss with them some matter of vital importance in the formation of character. Who can tell what may be the outcome of these contacts? That boy whom we have to send to the woodyard because he fails to respond promptly to the rising bell—if we can help him to overcome his streak of laziness he may some day become a captain of industry in that great land across the sea. The boy who makes repeated requests for money to spend foolishly may some day become a great financier if we can teach him the wise use of money; while the boy who asks for money to buy lumber, nails, or radio parts, if rightly encouraged, may eventually take his place among China's engineers and inventors. And then that boy to whom it becomes necessary for us to administer some form of punishment—well, he may some day become president of the Republic of China; and we wonder how he will receive us when we call upon him in Nanking.

Our First Fruits

Since the founding of the Home in 1923 about 150 boys have found shelter beneath its roof. Many of these have been little boys who have stayed only a brief period until such adjustments could be made in their home relationships as warranted their returning. It is too early to tell what will be the ultimate effect of Chung Mei training in the lives of these boys; but we have testimonies in abundance from grateful parents as to the change in their boys. "Whatever have you done to my boy?" said one mother when her son returned to her after six months in the Home; while the expression, "He is a different boy," we hear over and over again from the lips of happy parents. Quite a number, however, have stayed with us over a period of years and have now gone from us and are giving splendid account of themselves. There are more than a dozen now who are continuing their education in the high schools of San Francisco and two in the University of California. They come back to visit us quite frequently and never fail to express gratitude for what the Home has done for them.

The boys maintain a monthly, *The Chung Mei Messenger*, printed by mimeograph, originally illustrated, and overflowing with talent.

The cost of caring for a boy in Chung Mei Home is slightly under \$30 a month, making the total budget at the present around \$20,000 a year. Of this amount one-third is provided by state and county funds for boys committed by the courts; about one-third by parents who themselves make commitments, and the remainder by the Baptist denomination and by private donations.



Four Hundred Millions With Faces Set Toward the Sunrise

*The Situation in China Graphically Pictured in an Address Before
Our Two Foreign Mission Boards in New York*

BY JOSEPH TAYLOR, D.D., OF WEST CHINA



GRADUATION DAY AT WEST CHINA UNION UNIVERSITY. NOTE THE INCLINE UP WHICH GRADUATES WALKED TO RECEIVE THEIR DIPLOMAS. DR. TAYLOR SITS AT THE EXTREME LEFT ON THE PLATFORM



THE world is watching in China the greatest political experiment of all time, whether in the past or the present or future. Four hundred millions of people have decided on some form of democratic government in their own country. It is not possible at present to duplicate that number of people in any one national group on the globe. There is no other theatre upon which such a stupendous experiment in democracy could or can be staged, and if you will think for a minute you will agree, I think, that the future holds no other such possibility. There is no other national group so large in bulk, so extensive in

territory, or so unlettered and so unlearned, in which a similar experiment can be made. Our own experiment in the early days of this country was fortunate in its restricted area and the restricted numbers who started out on it. But here you have on the other side of the Pacific, on a stretch of territory larger in dimensions than that of the United States, four hundred millions of people headed toward some form of democracy. And I repeat, three hundred millions at least illiterate, ignorant, parochial, clanish in their thinking. They cannot recognize democracy when they see it. They do not understand its genius. They know nothing of it in its great essentials; and yet for weal or woe, since the year

1911 this great army of people have set their faces toward the sunrise and are stumbling forward in some fashion towards a dimly understood ideal. We and our children will never have such an opportunity to study the possibilities of democracy as we are now having in China.

Just at present this march or this stumble has been stopped and disfigured by internal warfare. The country has had very little opportunity, very short stretches of peace in which to crudely organize itself for the effort it is making. Wars and rumors of wars are a daily diet in China. At present there is a possibility—God make it an actuality—that this war-torn nation may for a decade at least have a large measure of peace. But one opens the morning paper with hesitation to look for news concerning China. It is on today (November 11) that Chiang Kai-shek and Chang Hsueh-liang were to meet to consider the possibilities of a real organization of the national government, after long struggle between conflicting militaristic interests. That is the situation in the north—by which I mean the country north of the Yangtze River.

On the south of the River the communists are in rather great force. But I would beg of you in thinking of communism in China not to confound it with banditry. Banditry is a rising on the part of the farmers and the laboring class against unjust taxes. These men are not seeking any change in the government. They are simply rising against local officials who have oppressed them beyond the point of endurance. The communists are an organized party and they are in full strength south of the Yangtze.

That is the place they run to, at least. They are rampant, and as a Christian mission in China we stand to lose most if they can prevail. They are actively, by means of force, opposed to our campaign. That leads me to call your attention very briefly to the location of our missions in China. The South China mission is in the province of Kwangtung. The Canton area of this province is the home of revolution because its people have been more exposed to western ideas and western nations. The people are more volatile; they are easily affected by a situation or a propaganda and they more readily adopt and adapt such things for their own purposes than do the people in the north. So that you can readily see that our South China mission is not simply in the track of the storm, but at the very fountain head of such movements as the communist, and it will need very great patience on the part of these two Boards in order that you may deal wisely with the situation you find in South China. Please do not let any body of communists on the face of God's earth stampede you. Do not do it. You are stronger, you have resources on which they cannot call, and on which they would not call if they could. So much for South China.

East China is in the track of the storm, the churches being mainly in the province of Chekiang, and the college being in the city of Shanghai. There are different influences at work in East China from those which prevail in South China, for in East China you have the great and really flourishing international settlement outside the Chinese city of Shanghai, and the thrust in East China is more especially against the foreigners obtaining possession of the international settlement at Shanghai—that is, it is an economic condition and problem that faces the people in East China. Here again we must be willing to wait, and while waiting work overtime. Do not waste our strength in marking time. We cannot afford it even from the point of view of shoe leather.

We go by the Yangtze River for some 1500 miles and come to West China, or, more specifically, to the province of Szechuan. There you have a wonderful country. You have an empire within an empire. You get through the Yangtze Gorges and you open out—well, to everywhere. There is no stopping you if you can make the Gorges. But you are going to the tune of sixty millions in that one province, which is as large as France. Let that sink in, friends. We have to talk about the kingdom of heaven once in a while in terms of mathematics, but it is not a mathematical problem at the heart of it. There are sixty millions of people, the largest province, the biggest group of people, and it used to be in the old days the richest province. But it has been bled white financially. We there are out of the track of the storm. We could sit on the side-lines during 1927 and 1928 and watch the mili-



GRADUATES OF COLGATE-ROCHESTER DIVINITY SCHOOL SERVING IN WEST CHINA: W. R. TAYLOR, D. C. GRAHAM, JOSEPH TAYLOR, F. N. SMITH, DONALD FAY AND J. C. JENSEN

tary game beyond the Magic Mountains. We have, however, our own problems. We divide our work, for purposes of getting it done, into three divisions—the pastoral, educational, and medical. I wish you would note the first term. We call our work in the churches *pastoral*. We decline to call it evangelistic and so crowd out two other pieces of evangelistic work that should always be included at least in the thinking of Christians. I utterly repudiate any definition of evangelistic that shuts out Christian education. An evangelistic effort is an effort to bring the soul of man into the presence of Jesus Christ, and that effort can be done in education and in



SECRETARY JAMES H. FRANKLIN ARRIVING AT CHENG TU, ON HIS VISIT TO WEST CHINA

medical work as well as in the ordinarily constituted church. Now, our pastoral work can go on as a rule most of the time. Our evangelists and our missionaries can get to the outstations quite freely. Even in 1927 Mr. Openshaw moved around among our districts, spending quite a little time in Suifu because Suifu had no missionaries left in it. I regretted his going myself, but it was wholly selfish. I was left on that campus all alone and unfortunately very soon after he left mail stopped coming and in all respects I was like Robinson Crusoe, I was marooned. I had stopped at one of the islands of life, I could not get anywhere. Mrs. Taylor was in Shanghai and all the other missionaries of our mission were in Shanghai. Yet under those conditions, with China ablaze, Mr. Openshaw went around our stations, holding meetings with the Christians and with others and baptized. And that year, with China ablaze, we baptized over ninety new Christians into our four churches. So that will go on.

The communists are not attacking the churches so much in our section as they are attacking the university. They know, as we know, that the university is the citadel of our fair city. It is the citadel, the training camp, the place where we get in our most intensive work, the place where six days in the week and all day on Sunday character can rub up against

character. That is the place that the university occupies, and therefore they know as we know that we are simply undermining their work and their enterprise by pushing the work at the university. We have gotten pastors into all our churches trained at the university. These young men have some appreciation of their national situation. They are no longer clannish, no longer parochial, not even bounded by their own province. They are thinking nationally and in one or two cases internationally. If we can push that work there at the university and saturate it with the spirit of Jesus Christ I do not fear the communists in the long run. I have enough faith in the principles and character of Jesus Christ to pit them against any combination on earth or in hell.

But we are faced with some problems there. The problem of registration with the Chinese government. Speaking to the members of these Boards I need not explain what we mean by registration, I only need to remind you that as far back as 1926 the then existing government put out a series of regulations under which private and mission schools might register with the government. Then another government got into power and changed these regulations, making them more drastic, and we had to begin our work all over to see if we could prepare to register with the then existing government. Since then you know that some government somewhere has made more drastic demands on private schools. They have dropped the idea of schools supported by foreign agencies and have included us with the private schools in China. That is a great advance for us. It enables us to dig ourselves in a little more at least into the thinking of even the government, as well as the better part of the people. These requirements every time they are changed become more drastic, until at present we are not allowed to have any religious instruction or any Christian form of worship in our primary schools. Now, what are we going to do about it? Registration is becoming more severe. In my own personal opinion I think we have delayed a little too long. We should have registered earlier; requirements will not become easier for many a decade. You have to decide in the face of that condition. How about the Christian element in the government? Well, my friends, we thank God, and take courage that there are Christians in the government. It is a wonderful thing, isn't it? But they are handicapped. They are shackled in many places and they cannot make effective the ideals that they have received from Christianity at this time; but Chinese are the greatest waiters in the world. You have to count on that. These Christian men in the government can wait. And they are waiting. We have sympathy with them. But the minister of education is not a Christian, he belongs to a group of philosophicals.

Christianity is attacked now because it is most active and vigorous and insists on pushing its campaign. But he and his group are against all religion. They say it is the opium of the people, that it puts them to rest, it stupefies them in the face of a cataclysm that is opening within the borders of China. They are allied in that respect with the party in Russia that is trying to destroy all religion. We have that menace ever before us. Nevertheless, I think these Boards should tell their missionaries to register with the national government. Why? Because unless you do you will rob the Chinese Christians of any leverage with which to lift that government into newer and better conceptions of what is really education and what constitutes educational liberty and religious liberty. You cannot make much progress with the Chinese government in unregistered schools. I know it is very serious, but I have been long enough in China to know that we will never get anywhere when we hesitate to take risks. I think we ought to register. Use your common sense, pray to God, and go ahead. That's the platform we ought to adopt in general and apply to specific cases. The future of the schools and the hospitals is in the hands of the Chinese. We are but helpers and advisers from now on. We should listen to them. They say to register, and they have more to risk.

The medical work is peculiarly difficult at present. The enemies of the missionary medical work are subtle. And they will send a case that is sure to die to the missionary hospital and the missionary, because he is a missionary, a servant of Jesus Christ, does all he can and the patient dies, and the friends of the patient come and take the body and parade it around the streets as having been done to death by a foreign doctor. That is very difficult to meet and our medical men in China will be placed in a very hazardous place. They will be called into Chinese courts and the case against them will be presented by Chinese. I am glad that I am an ordinary missionary and not a medical man. What are we to do in the face of this? It is very difficult. A great strain on the physical reserves of our missionaries has resulted. The Boards should make their furlough systems rather elastic at the present juncture and be ready to authorize furloughs before they are due, because they are needed. Just think of the strain that a mother is under when a little child has to leave home and go across the city to school. She does not know what may happen. Her husband may try to reassure her, but she has a wonderfully accurate memory about some things that have happened. That strain is on all the time. The missionary goes into the country. Again his wife has the harder part of it. Will he come back or will he be taken by the bandits? Her nerve force is gone in about four years—if she is a remarkably strong woman.

Having said all this, I want to say that in my

opinion the missionaries should stay in China at all costs save going against their conscience in the light of the teaching of the Holy Spirit. Even if we lose every school and every church door be closed, and every hospital, it is my considered opinion that we should remain in China until the Chinese government deports us. For, my friends, we can always mediate and radiate the life and love of Jesus Christ if we are allowed to live in a community, and that is what we should specialize in from this time forth. I had the opportunity for two years before I came home on furlough of teaching in a government institution. I was paid three Mexican dollars an hour for it. What was I teaching? The history of English literature, and I took very good care to draft into that course the principles of Jesus Christ as expounded by Christian poets and fiction writers. I have a standing invitation as soon as I return to Chengtu to go back and teach that course again. You see the opportunity? We should see to it from now on that the stress be laid on teaching Christian principles in the pulpit, in the Sunday school, in the day school and in the hospital. Because the conditions that have prevailed in the past will recur, the storm will break and if our Christians are grounded in the eternal verities of God they will be better able to stand than they were in 1927. We lost some. The deadwood was shaken off; but we gained much—not many, but much—from that experience, and the church of God in China is stronger today in spite of numerical losses than she was in 1926. So that I hope we will determine by the help of God to push the campaign, to get on with our work. Dr. Robins knows how we have to get up the Yangtze River and down it. We go as far as we can and then stop until we can go farther. That is what the Christian church must do in China at the present time. Go as far as you can, take the very last step possible, and if you have to wait, wait, and pray while you are waiting, and then you will be ready to go on the next time. We are dealing with the destiny of Asia. God has set China for the hegemony of Asia. It does not seem possible at this hour to see how, nevertheless I venture the statement that as goes China so goes Asia. The Chinese are an imperial people. I use that word in the best sense. They have qualities of mind and heart that fit them to rule over vast masses of people, and sooner or later they will lead the way in Asia. And when they lead the way where shall they go? To communism, or to Christ?

Do not place too much emphasis on the murder of foreigners at present. We all regret it and our anger rises. But if we will only remain in China and mediate the love of God as revealed through Jesus Christ, then we need not fear the coming into power of the Chinese in the Pacific. We need not fear their leadership in Asia. We must turn them Godward, and then let them go full speed.

Are Denominational Schools Still Needed for the American Negro?

*An Admirable Statement of the Case by One Who Has for
Many Years Been a Worker in One*

BY MRS. ELIZABETH MOSHER McDONALD

LET us turn the spotlight of the present on two of the most stirring scenes in American history. More than sixty years have passed since they were enacted. There was pageantry in them. First we see a line in blue, who after four years of the most desperate fighting this country has ever seen are returning to their homes in the Northland, perhaps to want, perhaps to desolation, but they are the saviours of a nation. At the same time a line in gray, broken, sad, vanquished, are returning through the devastated granaries of the South to a land where homes, fields, even the very roads are gone, where the whole scheme of civilization, built on the unrequited toil of another, has been overthrown, to a land where bondmen have suddenly become free men; where all civil, social and religious adjustments are to be made anew. What is to be done? By whom is it to be done? What should be the place in our nation of these 4,000,000 lately freed slaves?

And the second piece of pageantry answers. Another line is coming down from the North; less spectacular, with no waving battle-flags or beat of drum; with no purpose to destroy, but only to up-build; with no thought but to wisely help unify a nation that never had been wholly one as long as there had been a slave.

This Southward moving line, so thin, so harmless, is composed of the Yankee schoolteachers. They come with the Bible in one hand and the spelling book in the other to make intellectually and spiritually free those who had been freed by the tumult and passion of war. As Congregationalists, as Methodists, as Presbyterians, as Episcopalians, as Baptists they come. And with what heroism to do and dare, and with what determination to endure, if need be, as their brothers in blue had endured, that men and women with darker faces, but with living souls, might "climb to the awful verge of manhood."

Surely this is a moving picture and one not yet fully understood in its impact upon the life and mind of the nation; for these early missionaries were the ones to firmly establish a new intelligence, a new sense of responsibility not for one race, but for two, for

"Mankind are one in spirit, and an instinct bears along

Round the earth's electric circle the swift flash of right or wrong;

Whether conscious or unconscious, yet humanity's vast frame

Through its ocean-sundered fibres feels the gush of joy or shame;

In the gain or loss of one race, all the rest have equal claim."

And what a rosary of schools they placed about the souls of Baptists: Bishop College in Marshall, Texas; Leland College in Louisiana; Jackson College in Mississippi; Selma University in Alabama; Arkansas Baptist College in Little Rock, Arkansas; Morehouse for men and Spelman for women in Atlanta, Georgia; Benedict College in Columbia, S. C.; Mather School at Beaufort, S. C.; Shaw University at Raleigh, N. C.; Virginia Union and Hartshorn at Richmond, Va.; and Storer at historic Harpers Ferry, most northerly of them all. And how strategically, too, were located these schools. Five in state capitals: Richmond, Raleigh, Columbia, S. C., Atlanta, Jackson, Miss., in the heart of the rural South, and others in strategic points like Harpers Ferry.

These schools have outlived persecution and opposition and are now recognized as essential factors in the evolution and development of the Negro; they stand as a challenge to the best thought of both white and black. For save those colored leaders educated in Northern schools, if one calls the roll of the better known Negro men and women one finds almost without exception that they were educated under the influence of these so-called Home Mission Schools, where Christian education is given to the Negro.

No longer need we plead for his education, when two generations from slavery this is producing teachers, scientists, artists, musicians, poets, ministers of national and international fame, nor do we need to plead for the type, when the great industrial schools of the South are evolving into the leading four-year colleges. But generalizations are always less valid than specific examples, so let us prove our argument by Storer College.

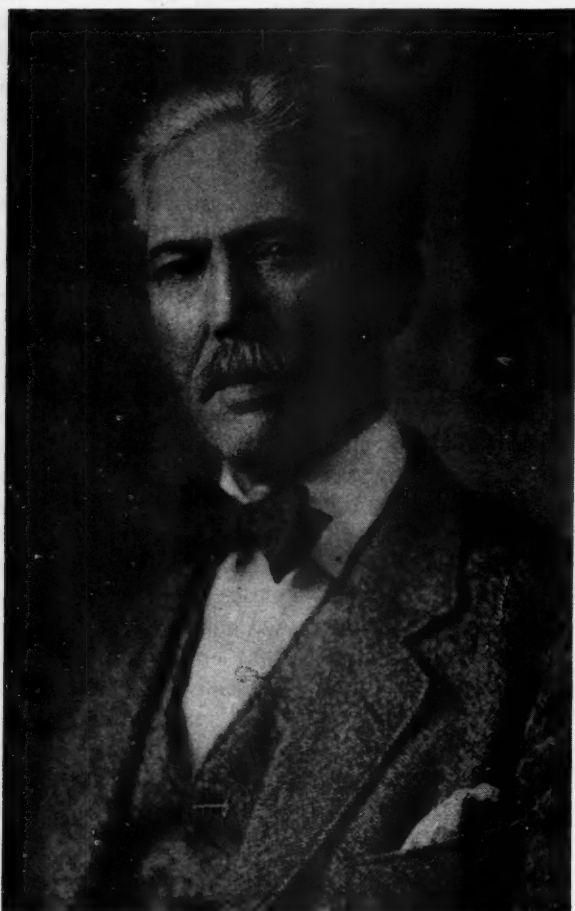
Located in the Blue Ridge Mountains, sixty miles from Washington, at the gateway to the lovely Shenandoah Valley, with clear vision Storer saw the end from the beginning, and in its sixty-three years of life has never had to change its policy. It is the spiritual outgrowth of its own local history.

In 1747 Robert Harper, an Englishman journeying to South Carolina, came suddenly upon this water

gap where the Shenandoah and Potomac united, and was impressed with its commercial possibilities. He bought the land from Lord Fairfax and established a ferry. Because trade East and West, North and South was greatly stimulated, Fairfax sent the youth Washington to survey the land. Washington never forgot this strategic location and one of the last great acts of his life was to induce Congress to establish an Armory and Arsenal at this point. Because of these government works, in October, 1859, John Brown descended upon Harpers Ferry, earned the respect due courageous idealism and hastened the Civil War. Because of that war, Dr. Brackett, a young Dartmouth graduate employed by the Christian Commission, became deeply interested in the freedmen of the Shenandoah Valley and with others

gospel of John; those were the days of danger, when students protected the coming and going of the teachers with loaded guns. But all honor to those early teachers, one of whom still lives among us; never have we heard from their lips of the hardships. Instead, "those were days of vision. We lived in a little heaven of inspiration and blessedness."

Sixty years have wrought many changes and the grand and great-grandchildren of those early stu-



PRESIDENT HENRY T. MC DONALD, LL.D., OF STORER COLLEGE

induced the government to give the four war-wrecked brick mansions of the officials of the Armory and Arsenal as the nucleus for a school. And so in 1867, with two teachers and nineteen pupils, Storer College, named because of the benefaction of John Storer of Sanford, Maine, opened its doors.

Those were the days of "readin', writin', and 'rithmetic", when three generations of the same family would come to learn to spell from the same



MRS. HENRY T. MC DONALD

dents are now coming. We have evolved from a "Nigger school" of uncertain curriculum to an Accredited Junior College of 142 students, 14 teachers, 15 buildings; with three departments, high school, normal, and Junior College; the latter the most rapidly growing department. Our plant has a replacement value of half a million. We have graduates all over the United States, in Africa, in Dutch Guiana, in the West Indies; they are outstanding in professions, they are homemakers and property owners; we have none with prison records, none who are trouble makers, politically or socially; they are invariably persons of outlook and uplook.

But again specific examples are of more value. In the early days there came Hunter Winters, our present teacher of Vocational Agriculture, also on the

payroll of the United States Government. Read of his life under the name of "Hunter" in Coe Hayne's *Race Grit*. W. D. Johnson, principal of the pre-vocational Negro High School in Baltimore, Maryland, says he learned at Storer that "to be interested in the problems of growing boys and girls was one of the finest investments of one's life." Mrs. Coralie Franklin Cook, nationally known as a speaker and thinker, says she feels her oft-praised poise and balance are the direct result of her teachers at Storer.

Hannah Bacchus, of the High School Class of 1930, bears the unique distinction of being instrumental in causing the white Y. W. C. A.'s of West Virginia to invite colored delegates to their State Convention for the first time in history. "She helped us by her bearing to overcome our race prejudice," is the verdict of the white organizations. A girl from New York whose transformed life aroused curious inquiries said, "I learned at Storer to love, and not to hate." Isn't that the very essence of Christianity? To Africa, as a medical missionary to his own people has recently returned a boy who, converted by a foreign missionary, came to Storer to receive the foundation for his career. From savagery to professionalism in a span of twenty years!

One direct result of schools like Storer has been the changing sentiment in the Southern states toward Negro education. The South is now spending annually \$4.00 to every \$1.00 raised by the North for such work. We all owe a debt to the Negro, to this man who came to our shores and who remained here under compulsion. The North as well as the South was responsible and both must pay. Well, the South is paying. Colleges, universities, normal schools, besides well equipped grade and high schools are in every Southern State. Why, then, is it not time for the North to withdraw and let each state manage its own educational problems?

Is money raised by taxation ever comparable to that which is the free gift of love? "The gift without the giver is bare," and "Not what we give but what we share," says Lowell. If the Negro no longer

needed our help, we would still need to help the Negro as food for our own spiritual life. "Who gives himself with his alms feeds three."

But do not organizations like the Urban League, the Boy Scouts, the Society for the Advancement of Colored People, the Interracial Commission, take care of that phase of the question? No; Baptists are not thus released from responsibility: for 75 per cent of the Negroes are Baptists. What kind of preachers are we helping to furnish and what kind of congregations do we encourage? A Negro writer comments very strikingly on this point. He says that "unless some radical increase in religious education is immediately instituted, the more educated Negroes will become atheists and the ignorant will drift to ancestral paganism."

Henry Ward Beecher said, "Education may change the size but not the sort." Only the rebirth of the soul can change the sort; and it is the sort of people in our country that makes its future secure.

If of the 624 four-year white colleges more than one-half are still definitely Christian, such education should be equally obtainable for the Negro. There should be colleges where under direct Christian influence the Negro may expand and develop according to his own racial genius. To them as to the whites we owe the transmission of our Baptist heritage. The records of the oldest Baptist church in America contain this statement: "This meeting-house was built for the worship of God, and to hold Commencements in." Can we ever divorce our Christian faith from our search for truth?

Dr. Faunce once said, "Character finds its dynamic in Christian faith." Now, if the object of education is to develop character, is it not the privilege of every Baptist to maintain schools for the American Negro where the ideal of Edward Bok may be realized; where one may "learn to leave the world better than he found it;" where one may learn to "make the face of the world fairer to look upon, and its people happier and better," and thus fulfil the law of Christ?



JOHN BROWN'S PORT ON THE CAMPUS OF STORER COLLEGE

Material Progress and Spiritual Growth in Japan

Discerning impressions of Japan, being the seventh in Secretary Franklin's narratives covering his missionary journey to the Far East

BY JAMES H. FRANKLIN, D.D.



THE SENDAI BAPTIST ASSOCIATION AT ITS ANNUAL MEETING, ATTENDED BY SECRETARY FRANKLIN AND MISS MINNIE V. SANDBERG, OF THE WOMAN'S SOCIETY, WHO ARE SEATED IN THE SECOND ROW WITH MRS. FRANKLIN, MISS CAROLYN FRANKLIN, MISSIONARIES GRESSITT AND TENNY AND DR. Y. CHIBA



JAPAN is barely more than twenty-four hours from China, by rapid steamships, but conditions in the two countries are amazingly different in certain respects. After several months in the interior of troubled China, where warlords array themselves against the Nationalist Government and against each other, throwing the country into turmoil, creating economic, political and social chaos, and furnishing increased freedom for banditry and destruction in many directions, a visitor feels the difference that characterizes life in Japan, although both lands are Oriental and although geographically they are very near neighbors.

The changes in Japan are almost unbelievably rapid. It is well known that in 1853, when Commodore Perry of the American Navy anchored his vessels in Yokohama Bay, he was a most unwelcome caller. Japan had been living the life of a hermit nation for 250 years, refusing to open her doors to visitors from any foreign land. The story of the exclusion of all foreigners for two and a half centuries has a missionary background and is most interesting, but I must assume that readers of MISSIONS know it. And the story of Japan's rapid rise

as a world-power is also most interesting. This Island Empire may have been isolated and insulated for two and a half centuries, but so rapidly did the Japanese people qualify for a place in the family of great modern nations that their country and its government are now recognized as powerful factors in our modern world.

There is almost nothing in the realms of science, invention, medicine, philosophy, commerce, education, physical comforts, religion, recreation and communication in the Occident that cannot be found in Japan. At least fifteen through passenger trains are run daily in each direction over the 300 miles of heavy rails between Tokyo and Kyoto, while less frequent service is found in almost every direction. Electric lines with frequent steel trains are now common over the land. The one between Tokyo and Yokohama offers a service of a train about every ten minutes in each direction over the twenty miles of roadway through an apparently continuous manufacturing city. At one end of the line is the Capital, and Greater Tokyo is said to have a population of over 5,000,000. The reconstruction of the twenty-seven square miles of the city destroyed by earthquake and fire in 1923 is now complete, and

the Capital's present glory far exceeds its former appearance. The same is true of Yokohama, while other cities that were not seriously affected by the disaster in 1923 also show rapid changes.

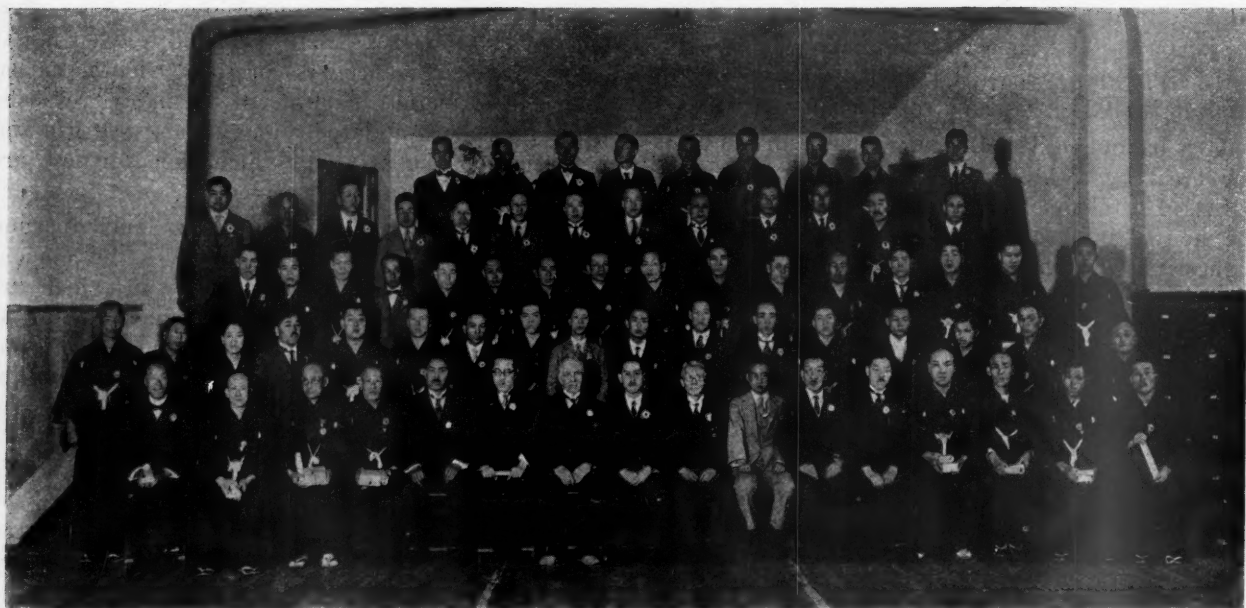
At a banquet given the new American Ambassador I sat by a Japanese manufacturer of electric lights. He told me that ninety-four per cent of all the houses in Japan are electrically lighted—the highest percentage in any land in the world. I replied by mentioning the fact that about ninety-nine per cent of all the Japanese children of school age are in the primary schools. Someone questioned my statement, but after dinner it was confirmed. Yesterday I called on Dr. Anesaki, professor of the Philosophy of Religion at the Imperial University, whom I first met when he was exchange professor at Harvard University in 1914. He told me that there are 10,000 students enrolled there. I saw the splendid Rockefeller Library, which already contains about 300,000 volumes, with books from practically every land that produces books. Two days ago I spoke to a group of students in Akuma Hall, at Waseda University, another school with an enrolment of over 10,000 students, whose Christian leaders make their center of activity in Scott Hall, on the compound, in charge of Dr. and Mrs. H. B. Benninghoff and two Japanese associates. President Takata and several members of the large faculty were on the platform. A baseball game was being played in Tokyo by the Waseda team, but several hundred Japanese students came out to hear our addresses in English. How many students at Yale or Harvard would attend a similar meeting with a baseball game near at hand with a rival team, and understand addresses in Japanese or German or French? But English is more common here among students than is almost any foreign tongue among American students. Every morning we read world news in papers published in Japan in the English language. We know about baseball games in America, and the crash of the stock market in New York this week. There are many newspapers in Japanese, of course. More than one of them has a daily circulation of over one million paid subscriptions.

Japan has practically everything enjoyed by western nations in the realm of arts and inventions. Even the islands of the Inland Sea enjoy the radio broadcasts, and an aeroplane excites no more interest here than in New York. Automobiles are seen everywhere. Many business buildings are impressive. The Mitsui office building in Tokyo cost \$4,000,000. The bank on the street floor is as magnificent as any I ever saw in New York. In Osaka I went into the branch of the National City Bank of New York to get money changed. I found seven Americans and over seventy Japanese on the staff of a branch of a foreign bank. I was near a new

stadium for athletic contests, close to Osaka, that seats 80,000 persons. There is no end to what might be written of the progress of this Oriental nation that is thoroughly modern in so many respects, while preserving so largely its own cultural life and perpetuating the arts for which the Japanese are famous.

In the midst of a life that has so much in common with the Occident, one observes the ancient Buddhist and Shinto temples, many of which are exceedingly beautiful, and all of which, so far as I have observed, are kept in good order. At Nikko, where I rested for several days, after my months in China, there are a half-dozen temples whose appearance is as pleasing as any group of buildings I ever saw anywhere. The red lacquer and the gold and silver decorations on temples of perfect symmetry, surrounded by groves of cryptomeria trees, give one an impression of mammoth jewels deposited in a titanic emerald casket. To these temples multitudes of pilgrims journey in an almost continuous procession. Now, however, they do not make the journey afoot, as pious pilgrims once were thought to do. They come in modern motor-cars and on modern railways, for in its outer life Japan is modern. In its intellectual life also, including religion, it is subject to the currents of thought that flow over other modern nations. Its people are still Buddhists and Shintoists, for the most part, and there are not more than 200,000 members of evangelical churches in the land, but Christianity has been a great leavening influence whose effect is felt in many directions. Such is the land in which numerous missionary organizations essay to do Christian work. How to do such work effectively, or rather how to aid most helpfully the Japanese churches in their own movements, is a question that many are seeking to answer. Here especially modesty and humility are Christian graces that will need to be added to wisdom and zeal.

Early in this visit to Japan I arranged for an informal conference, that I might know the present situation more fully. In all, twenty-six men and women were present. We had no program when we began our informal conference. At first we just "shared our concerns" as had been true in meetings in China, and I was surprised at finding how similar are the yearnings here to those expressed in China. The first one to volunteer to speak expressed the conviction that we need to know how to make our message more effective under present-day conditions in Japan. Another said the people are asking, "What can Christianity do for Japan at this time?" Reference was made to the economic distress which many are feeling, and the help they need. William Axling first expressed the fear that we are not getting down to such full fellowship with our Japanese colleagues that we really understand what they are



GRADUATION DAY IN THE COLLEGE DEPARTMENT OF THE MABIE MEMORIAL SCHOOL IN YOKOHAMA, WITH DR. CHARLES B. TENNY AND DEAN S. SAKATA IN THE FRONT ROW

thinking. Then he poured out his heart regarding the suffering caused by unemployment in Japan. He had visited eighty poor families in one section of Tokyo where he works a part of the time and he was burdened with a consciousness that we are not doing enough for the poor. Ten years ago Kagawa, with his social message, was regarded as dangerous and many congregations were afraid to invite him to speak lest he create a reaction against the church. Now hundreds of pastors are groaning day and night over questions the Communists are raising. John A. Foote saw a failure within the churches. "People attracted to Christ by the teaching of brotherhood, often they do not find what they expected in the life of the churches and they drift away." William Wynd said something like this: "We do not get the people by just preaching to them. The Christ we preach to them and the Christ we live often seem different. We must make our lives square with our preaching." Here were men engaged in the direct evangelistic work, yearning to know how to present Christ more effectively to the souls of men, and recognizing that whatever may have been true in the past, it is absolutely necessary now that together with the oral proclamation of the gospel the churches render very practical service in their communities. Then the plans of the Kingdom of God Movement in Japan were outlined.

The next day I preached on "Comrades of Christ" to about 300 missionaries and a few visitors representing many denominations. In the afternoon Dr. Axling led a public conference on the problem of unemployment. A visitor, who is related to one of the bureaus of the League of Nations, said in reply to a question, that the raising of America's tariff wall would tend to increase unemployment in Japan

and other lands. So here the Christian missionary from America is told that efforts to protect American prosperity probably will aggravate those conditions in Japan for which he and others attempt to find some remedy.

The next day I left for Gotemba, where many Japanese Christians and a few missionaries were to assemble for a conference in preparation for the work of the Kingdom of God Movement in Japan. Upon reaching Gotemba Dr. Axling called a taxicab and we drove several miles toward the conference grounds I thought. We stopped in front of a simple Japanese house on a narrow street. "What is this?" I asked. "This is Kagawa's home for the summer, and we will call on him now." I protested that I had no right to drop in and take the time of such a busy and burdened man, without any appointment in advance. Kagawa may have overheard the conversation, for in a moment he came to the door insisting that he had time to see us. So off came our shoes and soon we were sitting on the floor of a very plain little Japanese home, in the presence of a little man clothed in the plainest of raiment, his body always weak, his eyesight badly impaired, but his spirit and words revealing a kinship to Jesus of Nazareth.

Memories were recalled of a visit with him in 1924, in a rough board house in the devastated regions of Tokyo, after the great earthquake and fire, when he made me think so deeply of Jesus, had been with me almost every day for six years, and it was a privilege to sit with him again. Great souls are often found in simple homes. There must be some affinity. This simple, humble little Japanese, Toyohiko Kagawa, buried his life in the slums of Kobe, had deep fellowship with the poor, took their bur-

dens on his heart and tried to help them by living Christ before them and teaching them about Him. Well, he arrested the attention of Japan, with nothing but his bare life to offer to God and man. In the slums he gave his life among the poor. He painted such a picture of Christ that men stopped to look at it. Today Toyohiko Kagawa is the human element chiefly responsible for the Kingdom of God Movement in Japan, as the present campaign in that country is called. Its objective is both evangelistic and social. It aims at the numerical increase of Christians in Japan in the near future, but it aims at the same time to interpret the gospel in terms of loving service. The Christianization of Japanese life is its hope. The plan includes "a net-work of prayer, evangelistic propaganda through personal work, public preaching, literature and every helpful service to the community." It anticipates entrance upon unoccupied areas, and proposes to train many lay workers in village gospel schools with courses covering two weeks. It proposes to establish more Sunday-schools, in homes especially.

Fortunate indeed was I that I was invited to join the group of nearly two hundred men and women (chiefly Japanese) who came from every section of Japan, as representatives of central district committees charged with responsibility for promoting this Kingdom of God Movement. In the group were educators, many pastors, a bishop, some Japanese women and a few missionaries. Almost no one in the audience was less impressive in appearance than the little man in plainest attire of all, straining his eyes through spectacles and reading glass in order to read at all. No stranger would have picked him as the leader. No stranger would have suspected that he is the man to whom government officials have looked for guidance in meeting social conditions, whose name is known all over the Empire and around the world. But it is no longer a one-man movement in Japan. Kagawa puts others forward, and he said little while I was there except in a formal address.

A missionary sat by me and jotted down some of the things he said, which in essence was this:

"The real work of the Kingdom of God Movement is the work of the Spirit. Hence, before we begin any work prayer is important. Some people think the big thing is to have a big meeting with posters, etc., but prayer is the essential. Many churches are not united because they have emphasized the wrong things.

"For three years I have been getting up at one or two o'clock at night to pray for this movement. I believe the prayer for a million souls for Christ will be answered. I believe a million souls are waiting to step into the door of Christianity.

"I am now praying not only for Japan, but for America.

I am also praying that the 12,000 unoccupied towns and villages in Japan will open their doors.

"Our movement must be revolutionary. It was so in the beginning of the Christian movement. The cross must be not only a lovely and wonderful thing. It must be a revolutionary force.

"We must make our work revolutionary. Some people say it is too social. It must be Good Samaritan. It must be helpful. Let us be revolutionary in our methods. We must have many kinds of organizations. Let us organize around *love*, around *prayer*, around the study of God's Word."

Already there has been a survey of 12,000 villages in Japan with a view to ascertaining their principal social needs, which should be met as fully as possible while the gospel is being proclaimed. Perhaps no Christian movement anywhere is doing more to make the oral proclamation go hand in hand with social service. Kagawa was quoted as saying, "Christianity is the transmission of love."

The Baptists are a small group in Japan, but every tenth person in the conference at Gotemba was a Baptist. Several Baptist missionaries are officially related to the movement. When I asked Kagawa to tell me how the Baptists could cooperate more usefully with him and the movement, he laughed and said that so many Baptists are now aiding that he was about half a Baptist himself. I was grateful that our people in Japan are so heartily behind the movement.

I was compelled to rush away from Gotemba and travel onward. I journeyed to the Mabie Memorial School at Yokohama. Without warning I dropped into one of the scores of Bible classes. The teacher was telling the boys of Christ's assertion that He must suffer, and Peter's insistence that such a thing should not be. "Get behind me, you devil," was the teacher's translation of Christ's rebuke to Peter. In conclusion he told them that if they followed Christ they must get on the cross with Him and be ready to die. He represented Jesus as saying, "If you follow me you are likely to get killed." That was plain preaching.

In one way or another this thought of fellowship with the sufferings of Christ has come out into bold relief in several sections where Chinese, Japanese and missionaries have opened their hearts to me in recent months. As Jesus was born in the Orient, so the Eternal Christ is being formed afresh in a few Oriental hearts who see Him as a suffering Christ with whom they must have fellowship in sacrificial service if they are to follow Him. The number is small, but there are a few in the Orient who have caught the vision and is it not always a small number who originate great spiritual movements? Has it not always been so in the Christian Church?





THE EDITOR'S POINT OF VIEW



A GREAT TASK AHEAD

The first and chief task that lies ahead of the home mission agencies of this country, in our view, is to see that all the areas which are now destitute of religious privileges be supplied with them. We realize that this is a vast task. If the figures can be gathered and all the facts of religious destitution be placed before the public, we are sure the church members will be startled and shocked. It is high time they were.

This is not only a momentous task, it is the primary objective of home missions. For this purpose in the pioneer days was home missions born. Many had hoped that the Washington Home Missions Congress would bring this phase to the front, mass around it the facts gathered by its commissions, and lay it upon the hearts and consciences of the delegates so powerfully that in their findings they would move for positive action and a strong advance. But it hardly got a show in the midst of the worthy place given to what, however worthy, must be regarded as of minor importance. Findings and program alike dealt with too many things. Main issues in consequence were obscured by side issues. Here we plead for one, as a point of immediate beginning by the boards and the Home Missions Council. Let these unreached areas have first consideration, with a view to the laying of wise and adequate plans and the formulation of a broad policy. Only so can the Washington Congress be made more than just another conference. Of course the questions of comity and cooperation are involved in this. To start at this vital point will raise all the practical problems and keep the home missions agencies busy. But the time for resolutions is past, the demand for action has come.

TAKING BUT NOT PRACTICABLE

The idea of just one missionary society in a denomination—and ultimately a single one for all denominations—has something taking about it. It catches the imagination and no doubt would have some advantages. But we do not deem it practicable as a workable method.

In our own denomination, for example, it would mean the dropping of home and foreign and the use of the single term missions. All our present societies would merge into the Northern Baptist Missionary Society, with one set of officers, one Board, one treasury, one budget, one appeal to the constituency. Of course this would not actually do

away with divisions of the work. There would still have to be a separation of the Board into two major branches at least—one dealing with the foreign and one with the home phases of the work, for the banishment of the terms would not remove the real lines of distinction and demarcation. What would be the gain? One Board if at all representative would be unwieldy. The appeal would not be strengthened but greatly weakened. One criticism now is that the appeals are not sufficiently distinctive in the human and heart-touching elements. People will give in response to human needs where budgets leave them cold.

Then, why should the mass of foreign detail, carefully considered by the foreign branch, be laid before the whole board in plenary session—and vice versa as to the home branch? Waste of time, loss of efficiency and energy, and to whose advantage?

There was a time when home and foreign societies and work meant a barrier in feeling, a rivalry in spirit, a competition in appeal. But that barrier has practically disappeared. Home and foreign now are terms of distinction rather than division, and most useful. Cooperation has taken the place of competition. There is one spirit of missions and that is what counts.

We know that this is the day of mergers and combinations. But we believe this can be overdone. It is not always true that in union there is strength, when the union is not spiritual but official and executive. Aside from the great values in the history and traditions of our missionary societies, there are plenty of practical working reasons for the maintenance of our home and foreign nomenclature and organizations—one in spirit and aim, differentiated in sphere and scope and administration.

THE FEDERAL COUNCIL AT WASHINGTON

At the annual meeting of the Executive Committee of the Federal Council of Churches the two features of particular interest were the recognition of the twenty years' services of Dr. Charles S. Macfarland as general secretary and the greeting to Washington given by Bishop W. F. McDowell. In view of his retirement January 1st, Dr. Macfarland gave an exceedingly interesting sketch of his own life and the difficulties he encountered in carrying the Federal Council through its early years. This was the first time he had told his life story and it was greatly appreciated by those who had long been his fellow-workers. Dr. Robert E. Speer spoke for

the Council and paid high tribute to the great work which Dr. Macfarland had accomplished. The hour was a memorable one. While Dr. Macfarland retires from all executive work and connection, he was made secretary emeritus and given a life pension. Bishop McDowell's address at the very opening of the sessions was delivered with great solemnity and made a profound impression. The request that it be given to the public was at once made. It was decided later to issue it not as a personal address but as a message from the Federal Council to the churches. This was in accord with Bishop McDowell's desire. We only wish that the reader of it might feel in the words something of the intensity of spirit and nobility of character which made it so powerful in the delivery.

We, the members of the Executive Committee of the Federal Council of the Churches of Christ in America, are moved to send to our constituent bodies a message which embodies our profound conviction as to the duty of the hour in the realm of religion:

It cannot be denied that in some quarters the old passionate longing to win the people to the personal choice of Jesus Christ has largely disappeared. Having lost the thrill of the gospel message, they have become content to put a program in its place. If men have outgrown the old convictions, they have not outgrown the old need of them. A false psychology is asserting that the sense of sin has disappeared. So that since there is nothing to be saved from, and nothing to be saved to, the need of a Saviour has passed away and the old appeal to conscience, which used to move men to seek the pardon and peace of a forgiving God, has become an anachronism, and the Saviour's words, "Ye must be born again," have lost their compelling force.

Against all this we make our solemn protest. Sin has not lost its damning power and it is the most ubiquitous thing in human life. There is only one power which can overcome and conquer it. It is His power whose name was called Jesus, for He should save His people from their sins, and who said of Himself, "And I, if I be lifted up, will draw all men unto me." To know Him is life eternal. How are we to gain that knowledge? Jesus Himself said that the only way to discover Him was by the Holy Spirit. It is through Him alone—the Spirit of Truth—that Christ is revealed. The religion which Jesus came to bring is not a thing to be argued about, it is a life to be experienced. Faith in the God of love inspires the life of love.

We have recently observed the nineteen-hundredth anniversary of the first Pentecost. That observance has by no means been a failure. In many of our communions a new inspiration has come to ministers and people with larger gatherings into the church. And all are rejoicing that the same Power which brought the first Pentecost has brought a Pentecost to them. If others have not felt that Spirit it is because they did not claim it. Pentecosts are bending low and all may have them who are willing to pay the price.

Let the church go on to the same victories which marked the first century after Pentecost, when Rome herself yielded to a power which she did not understand and could not overthrow. The same grace which conquered the voluptuary in Cæsar's time will conquer the same spirit today.

Shall we not hear from all our pulpits the same thrilling affirmation which fell from the Apostle's lips, "I am determined not to know anything among you save Jesus Christ and Him crucified."

To those who clamor for a religion up-to-date, we offer a dateless religion—the same yesterday, today and tomorrow; and for the vagaries of a godless speculation, His message who said, "The words that I speak unto you they are spirit and they are life." There is but one remedy for all the world's maladies. It is found in Him who was the son of Mary and is the Son of God!

THE MAIL BOX—REMARKABLE PUBLICITY AT REMARKABLY LOW COST

In commenting editorially in January issue on the artistic appearance of the *Mail Box* we said that no expense was spared to attract the eye and catch the interest. We did not realize that this might be misunderstood as implying that this was an unnecessarily costly piece of printing. The fact is that while the *Mail Box* is a superfine product of the printer's art, marked by the taste and finish which the knowing would expect from the R. R. Donnelly Printing House of Chicago, the cost was exceedingly low, so that the more than 300,000 copies were actually distributed and placed in the Baptist homes at less than five cents a copy. How it was possible to do it, when one scans the art work, the typography and halftone makeup, the quality of paper and perfect presswork, the printers might be able to explain; all we can say is that the *Mail Box* is the most beautiful missionary booklet that Northern Baptists have ever had, and a piece of printing not surpassed for interest, beauty and taste in missionary literature. For the edition fifty-five tons of paper were required. Large as the edition was, it was exhausted some time in advance, and had it been possible to get them many thousands more would have been used. Thus in five years the January missionary booklet has come to be by far the largest single item in the denomination's literature program. Reaching something like a million readers this daily message for a month attains an effective circulation far beyond that of any other single missionary publication of which we have knowledge.

The four preceding January booklets were distinctive and excellent and each contributed to a cumulative interest for the next year. The *Mail Box* takes front rank, and makes one wonder, What next? Which leads to the statement that the original suggestion out of which the *Mail Box* grew came from a Baptist pastor of Harrisburg, Pennsylvania, Rev. Max Wiant. The idea took the literature committee, and from that point many minds contributed to the result, which involved an immense amount of detailed and difficult work. The workers have rich reward in the unexampled success of this inspirational missionary inreach into the homes and hearts of our constituency from coast to coast.

Lincoln on Prohibition

*Whether or not the world would be vastly benefited by a total and final banishment from it of all intoxicating drinks seems to me not now an open question. Three-fourths of mankind confess the affirmative with their tongues, and, I believe, all the rest acknowledge it in their hearts. * * **

Washington on Law Observance

The Constitution which at any time exists, 'til changed by an explicit and authentic act of the whole People, is sacredly obligatory upon all.—The very idea of the power and the right of the People to establish Government presupposes the duty of every individual to obey the established Government.

—Washington's Farewell Address.

NOTE AND COMMENT

¶ Dr. John MacNeill, president of the Baptist World Alliance, assumed on January 1st his new position as principal of the Theological Faculty of McMaster University. This premier Baptist school of Canada has recently dedicated its new and commodious buildings at Hamilton, where it will have room for a larger development.

¶ An Estonian Baptist Church has been formed in Sydney, New South Wales, the eighteen members comprising an Estonian colony that arrived in Sydney a year or so ago. The first Baptist church organized in Sydney will be a century old in April.

¶ As we go to press the announcement comes of the death on Sunday, January 11th, of Rev. Charles A. Brooks, D.D., at his home in Tarrytown. The American Baptist Home Mission Society, of which he was the executive secretary, and the denomination at large are sadly stricken by this sudden termination of a relationship which was entered into only nine months ago with the highest hopes and anticipations. We can simply express at this time the deepest sympathy with those most intimately bereaved, leaving the tributes to Dr. Brooks' life and work to the March issue. He was a devoted denominational leader, a loyal servant of Jesus Christ and a noble friend.

¶ A letter from Dr. Frank H. Levering of Kotagiri, India, dated December 6, says the destruction has been more serious this year than any monsoon storms for many years. Scarcely any portion of India has escaped. There seems to have been less loss of life than one might expect, but the loss in cattle and immovable property has been very great. Relief will be found within the country, however, for all the needs. Efforts are being put forth by all classes of people and many relief organizations. The Hindu people of late years, he says, have been much more given to generous help of people in whom they could have no interest than they were

forty years ago. Really the humanitarian influence of Christianity is spreading far beyond its own confines.

¶ Here are some of the items of destruction given by Dr. Levering. They were contained on posters put up for the Governor of the Madras Presidency to read as he went on his tour of inspection: 12,000 acres of crops submerged; 6,000 huts collapsed; 150 brick houses collapsed; 400 cattle and sheep lost; 2,000 houses with mud walls and thatched roofs destroyed. The Government immediately sanctioned special grants of money to relieve urgent distress, saw that destitute refugees were fed and clothed, granted funds to the homeless to rebuild their houses, distributed seed to needy farmers, and found repair work for the unemployed. In short, the British Government in India, in an emergency, set an example of directness, speed and actual relief which our legislators at Washington might well imitate.

¶ In a recent interdenominational conference there was complete agreement in the view that the local church calendar ranks first in value as a means of bringing missionary information directly under the eye of the church member. Denominational news and plans are likely to be read there by many who are not regular readers of other religious publications, and, furthermore, the message is delivered every week. Experience proves that when calendars are made attractive by means of pictures and pleasing typography, almost every copy is taken home.

¶ The headquarters staff of the Federal Council of Churches gave an informal luncheon on December 30 in honor of Dr. Charles S. Macfarland, and invited a number of his associates and friends to share in the occasion, which was a delightful recognition not only of distinguished service to the cause of church union but of warm personal association and friendship. Dr. Macfarland has been made secretary *emeritus*, but will have no official responsibilities or duties. We hope he may long enjoy the leisure which he has so well earned by twenty years of unremitting devotion to the upbuilding of the Council in the interest of the Protestant churches of America and the world.

¶ In connection with the annual observance of Baptist World Alliance Sunday on the first Sunday in February, President John MacNeill and Secretary J. H. Rushbrooke have issued a message to the Baptists of the world, "asking for their fellowship in prayer especially on Sunday, February 1, 1931. The prayer needs of our people throughout the world are great." The message calls particular attention to the situation in Russia, to the condition of Baptists in poverty-stricken lands, to the spiritual condition of others "exposed to the perils of prosperity" and especially to "some of our people, notably in India and China, being caught in the clash of political movements, suffering hindrance, hardship, and trial unknown before." The message appeals also on behalf of missionary agencies embarrassed by declining resources and urges prayer "for that revival of the spirit of self-denial and consecration on the part of our people which alone can bring the funds into the treasury of God." The closing prayer appeal is in behalf of the Alliance itself, "now in its 25th year, at once the symbol and organ of our world fellowship." It is hoped that our pastors will take occasion on the first Sunday of February to remind their people of this Baptist world fellowship of which they are a part and will join with others in this service of prayer around the world.

A Chinese Ordination Service

REPORTED BY A. F. UFFORD OF SHAOHSING, EAST CHINA

IT was not so very long ago that city walls were regarded as a real asset by the Chinese people. When traveling by boat the arrival after dark at the city gate was always a moment of anxiety. If the evening light had been lighted we knew that a little *cumshaw* for lamp and oil must be paid before the boat would be allowed to enter. If the bar had slipped into its place and the key been turned in the lock it was a case of staying out all night unless one had a pass. To be shut out from a warm hearthstone after being on the canal all day and when within less than a mile from home was always annoying to the late comer, but there were the heavy gates and the massive walls towering above.

All this has changed. The Shaohsing city wall on the north was leveled some years ago in order that a motor road might be built on its site. With characteristic respect for the dead the graves that were disturbed by this excavation were removed to a trim little cemetery close by the road bed. Now the walls of the neighboring district city of Siao-shan are going too. A gang of upwards of one hundred men with modern picks and shovels are making the dirt fly as the stones are taken out to be used for ballast for the railway which an American engineer is building to connect Siao-shan with Changshan on the Kiangsi border. The railway is to be light draft, but of standard gauge and incidentally will make it possible for the Kínghwa friends to reach either Hangchow or Shaohsing in a day instead of two to three days on the river, as is now the case.

It was on the national holiday, Oct. 10, that Dr. J. H. Franklin, Mrs. Ufford, and I went to Siao-shan to attend the ordination of Mr. Wu Ts-sing, who for the last twelve years has been engaged in the work of the ministry in the Shaohsing field. When Dr. Franklin came from Shanghai he had the experience that is all too common of having the motor bus on which he was riding "anchor" on the way. To those motorists who do not understand the figurative language of Chinese drivers it should be explained that when a bus "anchors" it is because the engine has developed some irregularity or a long suffering tire has exploded, usually the latter. In such a case the procedure is to hail the first car that comes in sight and request the driver to telephone from the first station he reaches for the relief car to come out with a spare tire and mechanic. When the tire has been replaced or the motor trouble adjusted then the "anchor" is weighed and the journey continued. Since Dr. Franklin had already experienced the thrill of "anchoring" and arriving at his destination after dark we decided to hire a private car for the journey. We secured an ancient

Ford with many rattles, but sound tires and an engine that ran like clockwork and reached Siao-shan just as the ordination council met.

In his work in two other outstations and also as evangelist in the Christian hospital Mr. Wu had long since commended himself to his brethren as worthy of ordination. The local church, the District Association, and the Chekiang-Shanghai Convention had all voted for the ordination. The Council after due deliberation did likewise. In the afternoon the service took place. Fourteen different ordained men were on the platform at one time, our beloved Foreign Secretary Franklin, Rev. C. J. Lowe of the China Baptist Publication Society, the two evangelistic missionaries from Shaohsing, Dr. T. C. Bau, secretary of the Chinese Convention,



DR. T. C. BAU, SECRETARY J. H. FRANKLIN AND THE NEWLY ORDAINED PASTOR, WU TS-SING

three district pastors, one each from Ningpo, Shaohsing, and Huchow, and six other ordained Chinese pastors. On the public playground of the city the people were holding high holiday. Along the city wall the sound of pick and shovel rang out. In the church building quiet and order ruled as the prayer of ordination was offered and the welcome to the ministry and charge to the church were given.

Sometimes we are disturbed by what seems to be

the slowness of the growth of the church, or distressed by the obstacles that are all too evident in its path. But when one sees a man like Wu Ts-sing giving his life unswervingly to the ministry on a small salary in isolated places when opportunities for political preferment abound, one realizes how secure the foundations really are. Through the work of just such men as Mr. Wu 62 additions to the Shaohsing churches have been made since Jan. 1.

On this Lord's Day in 14 different communities in the Shaohsing field Christian services have been held. At the city church over 300 were present. In the country churches and chapels there were congregations ranging from 35 to 100 each. In the town where I have been for the day a \$2,000 church building is going up which when completed will be the fourth house of worship owned by a local church.



Christian Fellowship on Mt. Omei

BY MRS. LOIS D. JENSEN

THE visit of Secretary J. H. Franklin to West China was full of new experiences. In the first place, the Province itself was new to him. Szechwan, in many ways, is different from any other part of China. And then, on the long journey up, there had come to him a real inspiration—the idea of holding Fellowship Meetings with the Chinese—meetings which could be free from the discussion of mission business and policies and entirely given up to the spiritual and inspirational. The visits to each separate station had given him an opportunity of becoming acquainted with the Chinese in the four churches. So he invited the leaders to meet him on Mt. Omei in July.

Mt. Omei is one of the five famous sacred mountains of China. Less than half way up the mountain, at an altitude of about 5,500 feet, missionaries have a summer community. Two bungalows here were rented for the Chinese delegates—one for the women and one for the men. Dr. Franklin purposely had not formulated a definite program. He wanted to have intimate talks with these men and women about things in which they were interested; he wanted to help them solve their problems and meet their actual needs. So the first morning was given up to trying to find out just what would be most helpful, just what each one was expecting or hoping from these meetings. Then a committee composed entirely of Chinese with Wallace Wang as chairman was appointed which set about the work of preparing a program.

At the request of the committee, Dr. Franklin gave a talk on the life and work of Kagawa, including his own personal meeting with that very wonderful Japanese Christian. Donald Fay, graduate of Rochester Theological Seminary, made an excellent interpreter. Political antagonism between the two countries did not seem to interfere in the slightest with their keen appreciation of the man's unique contribution or of his sacrificial life. At the close, Mr. Wang mentioned as another illustration of such

sacrificial living, Sadhu Sundar Singh, the Indian "with bleeding feet." And so it happened that through all the following meetings reference was made again and again to these two Oriental men of God—Kagawa and Sadhu Sundar Singh—and sacrificial service was a permeating and dominating theme.

The meetings were held Friday, Saturday and Sunday. On Sunday morning Dr. Franklin preached in the Community Church and while the message was primarily for the delegates, the public was invited and the church was more than filled. Many stood outside, listening through open doors and windows.

At one of the Conference Meetings, Mr. Lan, Pastor of the Yachow Baptist Church, deprecated the way in which some people offer the Gospel, which he said reminded him of quinine pills with sugar coating. He considered suffering necessary in a truly Christian life and he did not like to hear Christianity preached with too much emphasis on attendant temporal blessings. Surely he could not find any such fault with Dr. Franklin's sermon that morning. He preached on the life of Paul, not minimizing in the least the suffering of the great Apostle. Indeed so vivid and touching was the picture that the people were visibly stirred. He showed, too, how Jesus deliberately chose the path to Gethsemane where His enemies could easily find Him, instead of losing Himself among the foot-hills—choosing to be a Saviour rather than merely a prophet.

In the afternoon there was a consecration meeting. One after another the delegates testified or prayed. They spoke earnestly from the heart, some with tears. They spoke of new understanding, of a desire for deeper consecration, of definite problems solved, of new hope and courage, and a willingness to suffer with Christ. Surely these Fellowship Meetings were rich in spiritual values and promise more devoted and understanding service on the part of these splendid Christian leaders of West China.

A Confident Appeal for Heroic Cooperation

Report of the Chicago Meeting of the Board of Missionary Cooperation

BY WILLIAM B. LIPPARD



SIX months had passed since President A. W. Beaven made his stirring plea to the denomination at the Cleveland Convention. No reader of *MISSIONS* needs to be told that during these six months hard times have descended upon America. Conditions were bad enough when Northern Baptists met at Cleveland. Since then they have become decidedly worse. Reduced incomes, unemployment on a staggering scale, appeals for relief funds in cities and towns, long bread lines pathetic beyond description—these are all too familiar aspects of the current economic depression.

It was therefore a serious-minded Board of Missionary Cooperation that met in Chicago, December 9-11 last, for its annual budget review. Representative as its membership was, nobody came from a prosperous section of the country. Facing not only the problem of determining the denomination's missionary program for 1931-1932, but also the immediate and more urgent responsibility of raising the funds for the current year, the Board realized that it had a task of truly herculean proportions on its hands. A sense of coming to grips with financial reality was manifest when Secretary W. H. Bowler reported that the current receipts to date were \$82,000 less this year than for the corresponding period a year ago. Against the background of this report Dr. J. F. Watson, as he urged a modification of the scheduled program so as to allow more time for considering the year's task, declared that "a failure to raise our denominational budget this year would imply inadequacy of the Christian church in a year of economic difficulty and financial obstacle." His eloquent suggestion to deliberately discard the carefully prepared program and to face squarely the urgency of raising the budget was unanimously accepted. It must have been providential. Out of that decision emerged four distinct program features which turned the tide of discouragement into a revitalizing confidence and sent the entire company back home aware of a new definition. "A pessimist is one who sees an obstacle in every opportunity, while an optimist sees an opportunity in every obstacle." An inspiring devotional service by Dr. A. K. deBlois, in which he unfolded some stirring Baptist achievements in the face of obstacles in former years, had helped in this change of sentiment.

Great credit also belongs to President Beaven, who in a masterly address summoned the Board and through the Board members the entire denomination to recognize the illimitable resources in Christ, to

realize again that religion always has a better chance in adversity than in prosperity, and to remember that Christianity made its greatest advances in times of difficulty. Using as the basis of his appeal the incomparable paradox of Paul, "When I am weak then I am strong," he frankly admitted our present difficulties but deplored our unduly emphasizing them. There are enough people throughout the length and breadth of the land advertising adversity. What is needed is for people in the churches to capitalize the present situation and to prove that Christianity can make its greatest progress in a time of such unprecedented depression. There are many untapped resources in our churches. Only 51 percent of our membership contribute to church expenses, and only 30 percent contribute to missions. Surely all of the remaining 49 percent and 70 percent respectively are not now in the ranks of the unemployed. Furthermore, multitudes of people are not affected by the depression. Their incomes have not been reduced, whereas the cost of living has actually decreased. They could really give more. Others who have not given at all should now give and thus take the places of those who are really unable to contribute this year. He closed with a most earnest challenge not to reduce the missionary budget, for this meant adding to the burdens of missionaries in remote areas of the world and "going back on the man in the front line trenches."

In the ensuing discussion many voiced similar convictions, and Mr. W. C. Coleman put the matter very succinctly. "If you have to cut down your outlay of money, give your obligation to your church and to Baptist missions a preferred place on the list before you do any cutting. Make up your mind that you will reduce your outlay in all directions first. If it is humanly possible, do not touch your pledge to local church expenses and missions except to increase it."

A second feature was the comprehensive missionary review provided by the revised program. Dr. Joseph Taylor of West China and Miss Helen Hunt of Burma were present. Each was given opportunity to tell a deeply moving story of recent developments on their respective fields. The substance of Dr. Taylor's address is given on pages 73-76 of this issue of *MISSIONS* so that no extended supplementary report is necessary here. He set forth a vital connection between this Chicago meeting and the Round Table Conference in London, claiming that neither India, nor Burma, nor all Asia would be the same after that Conference has finished its

task. We are bidding farewell to an era in Asia and are on the threshold of another that means much for democracy in Asia and hence an opportunity for Christianity which it has never had before. Very searching was his final question, "Are we going to continue merely tinkering with our foreign mission program or are we going on a great advance movement?" Miss Hunt stressed the contribution of Christian education to the evangelization of Burma, outlining the current revival of Buddhism as one effect, in that Buddhism concerned over the maintenance of its faith was organizing schools like the mission schools, carrying on propaganda against Christianity and in various ways seeking to influence the government against further aid and moral support. She said she was not so much concerned over nationalist tendencies in India, or the separation of Burma from India, or the influence of Gandhi, as she was over the delay in the advance of Christianity in Burma due to the failure of Baptists at home to adequately support their missionary activities.

Home Missions had several effective spokeswomen. Miss Alice Brimson emphasized the work of the Training School at Chicago. Miss Mildred Cummings appealed for more missionaries among the Orientals on the Pacific Coast. Miss Gertrude de Clerq described her visit to Mexico which was graphically told in the January issue. Mr. Samuel Bryant, treasurer of the Home Mission Society, with an effective array of graphs and diagrams, illustrated the Home Mission budget for the next year.

Instead of having 34 separate State Convention reviews, they were consolidated into a five-fold presentation. Rev. J. S. Pendleton portrayed the neglected areas in New England, citing as examples 90 towns in Maine with populations ranging from 150 to 1000 which had no religious service whatever. Dr. C. M. Dinsmore represented the middle cities and the foreign speaking groups, while Dr. H. R. Morton spoke on behalf of the vast agricultural states whose churches furnish membership for the city churches as well as denominational leaders and missionaries like the Axlings, the Hansons and others. The mountain states with their isolated communities, their potential resources, material and spiritual, were described by Rev. R. H. Barrett, who reminded the Board that its executive secretary W. H. Bowler had been ordained in a little mountain church in Idaho. Dr. O. C. Wright on behalf of the Pacific Coast states closed this nationwide State Convention survey, and urged the immediate need of replacing with more permanent structures the numerous pioneer church edifices built long ago.

In like manner five spokesmen reviewed the needs of the city mission societies. Rev. D. R. Sharpe of Cleveland showed how the cities were determining the moral and spiritual currents of American life.

Dr. E. H. Dutton of Buffalo described the cosmopolitan character of the typical American city, closing with a tender story of a funeral service of a humble but noble Christian Russian woman in Buffalo. Some striking figures were furnished by Dr. H. C. Gleiss of Detroit revealing the drastic decline in city mission efforts in recent years. For example, Detroit had a population of one million in 1920, and Baptists spent \$60,000 for city mission work. In 1930 with the population grown to two million, Baptists spent only \$29,400. No new enterprises have been started by Detroit Baptists in the last two years, yet 100,000 new people have moved into Detroit in that time. Of course hard times have hit this city severely. In one church which Dr. Gleiss visited a few weeks ago he discovered that 76 percent of its male membership was unemployed. Dr. H. W. Virgin of Chicago painted an alarming picture of the future which he said would come true if the present tendencies in American cities toward paganism, crime, corruption, and lawlessness were not checked by a more vigorous prosecution of Christian effort. Dr. C. H. Sears set forth the necessity of equalizing privileges among city populations, declaring that as in American family life so in church life, the church with great financial resources has few children, whereas the church with many children has little financial resources and therefore needs help.

The special Committee of Reference, to which is referred all matters relating to the unified budget, reported on the budget for next year, intimating that economic conditions in America at present did not warrant an increase. On the other hand, the Committee was equally positive in its conviction that no missionary retrenchment ought to be permitted. Accordingly the same budget as for the current year was adopted for next year as follows:

American Baptist Foreign Mission Society.....	\$1,002,480
Woman's American Baptist Foreign Mission Society.....	445,990
American Baptist Home Mission Society.....	375,560
Woman's American Baptist Home Mission Society.....	345,440
American Baptist Publication Society.....	6,970
Ministers and Missionaries Benefit Board.....	392,230
Board of Education.....	151,320
Schools and Colleges.....	305,200
Northern Baptist Convention.....	19,910
Federal Council.....	9,950
Baptist Young Peoples Union of America.....	23,890
American Baptist Historical Society.....	1,990
State Convention.....	1,059,920
State Convention Promotion.....	158,360
City Mission Societies.....	440,020
Board of Missionary Cooperation.....	328,270
National Council of Men.....	12,590
Swedish Council.....	6,470
Norwegian Council.....	7,470
Danish Council.....	5,970
Total.....	\$5,100,000

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The Committee of Reference also introduced a resolution calling attention to the approaching centennial of the American Baptist Home Mission Society, which will be observed next year. The following action was taken:

In 1932 the American Baptist Home Mission Society will celebrate its One Hundredth Anniversary. This will be a most significant milestone in the history of our denomination and of our nation. What hath God wrought during this century? This is an anniversary which ought to have a most fitting celebration not merely by the Home Mission Society but by the whole denomination. It furnishes us an opportunity which we have seldom had to review the greatest century of expansion in the history of the Christian Church and to challenge all our churches to a new effort to take America for Christ. Therefore be it

Resolved, That this Board of Missionary Cooperation pledge to the American Baptist Home Mission Society our hearty cooperation in planning for and carrying through a great year of jubilee and that our chairman be hereby authorized to appoint such a committee of cooperation.

A third action came as a supplementary report of the committee, and dealt with an unusual city mission development in Ohio where seven cities instead of establishing independent city mission work with seven separate administrative offices are to cooperate in a new city mission department of the Ohio State Convention. The report follows:

Early in the year an urgent request came to the Committee of Reference from one of the cities of Ohio asking that they be granted the privilege of organizing a Class A city society and that a budget be provided for this purpose. A special committee was appointed to study the Ohio situation. This special committee discovered that there were seven cities in Ohio already raising and spending money on work in their respective cities. This totaled, for all the cities, about \$20,000 a year.

This special committee went to Ohio and held a conference with groups of Baptists and representatives of the Ohio Baptist Convention in two different cities. Later other conferences were held, including one meeting with the Board of the Ohio Baptist Convention. In the meantime the American Baptist Home Mission Society was asked if it would help in the situation.

As a result of all this the Ohio State Board has created a department of city work, and plans have been made to secure a secretary for this department. A budget of \$30,000 was also approved for this city department. The American Baptist Home Mission Society agreed to pay a part of the salary of the new secretary. In consideration of the above situation the Ohio Baptist Convention has requested that they be authorized to raise \$30,000 within these cities concerned. This sum to be an authorized project within the

cooperative program but not a part of the unified operating budget of the denomination. We recommend that this authorization be given.

We further recommend that this Ohio plan be considered as an experiment to be carefully studied before the adoption of a general policy by this Board.

We further suggest that the new Committee of Reference be requested to begin soon a careful study of the present activities of the Baptists in the Class B and Class C cities in the states of the Northern Baptist Convention.

The third outstanding program feature was the report of the special committee on ways and means for meeting the year's needs. Appointed early in the session, this committee had wrestled with its problem long and earnestly into the late hours of the night. With contagious enthusiasm and energy Dr. R. T. Andem, of Michigan, presented its report which called for a vast nation-wide denominational Every Member Canvass to be held simultaneously during the week of April 12-19, 1931, preceded by a generous special Easter offering on April 5th, Easter Sunday. Not since the days of the New World Movement has anything so spectacular or so far-reaching been projected. The committee had revealed no phase of its report in advance and so it came as a surprise to everybody. To indicate the intense interest, by actual count forty-six Board members participated in the discussion on Wednesday afternoon and twenty-five in the Thursday morning session. The report was finally adopted unanimously, thirty State Conventions through their representatives present promising whole-hearted cooperation.

Still another surprise was in store for the meeting, the fourth and also an unannounced program feature. During the sessions when the financial situation seemed so difficult, a small group of Board members, burdened with deep concern, had absented themselves and had given serious and prayerful thought to the whole task of the Board. At the final session they came with a message to the denomination. It seemed like a truly prophetic utterance, a clarion appeal to heroic cooperation that instantly enlisted warm and enthusiastic support. It was adopted with hearty unanimity. Because of its manifest importance as a message to the churches in this year of crisis it is published in full on the following page.

So a meeting that began in an atmosphere of discouragement ended in a spirit of confident hope and of courageous faith.



A Message to the Churches of the Northern Baptist Convention

The Board of Missionary Cooperation of the Northern Baptist Convention

GREETING: The sessions of the Board that are now reaching their conclusion in the city of Chicago have exhibited a spirit of helpfulness and high courage in the midst of difficulties, together with a fine sense of fellowship and an admirable harmony. Throughout these sessions we, who are "your servants for Jesus' sake," have faithfully and prayerfully considered the great question of our denominational condition and outlook.

We find many perplexities and serious handicaps to progressive undertakings, especially in view of the present economic strain and distress. Nevertheless, we cherish the strong and stimulating conviction that the future is "as bright as the promises of God." We believe that His spirit will guide us in the sure ways of victory. We recognize the trials and testings of the present hour as His call to a more devoted service and His challenge to larger rather than lesser undertakings. We express our determination to press forward, our will to triumph in His name.

As Baptists we have as rich an inheritance of noble traditions, holy martyrdoms and sacred heroisms as any other body of Christian people. Today we possess an immense accumulation of human resources, while beyond these are the illimitable reserves of Divine treasure and the assurance of infinite help and guidance.

Difficulties and financial embarrassments may be made an excuse for retreat or a stimulus to progress. As Christians it is our privilege to meet them with the courage of an over-coming faith. We therefore, trusting in Almighty God and in the Gospel of His Son, our Saviour, send forth to the members of our churches this message of fellowship and confidence, appealing to them for heroic cooperation in the interest of the Kingdom of Christ on earth.

Our home and foreign missionaries are bearing severe and crushing burdens. They are facing heavy odds. It is a critical moment in the history of our entire Baptist enterprise. To retreat is cowardice. Indecision would breed confusion and failure. We must advance!

If we go forward we will establish our cause, which is the cause of our Lord and Master, in stability and strength. In this year of financial depression we must seize our great chance and prove our faith by our works. It is a time for prayer. It is a time for honest heart searching. It is a time for genuine sacrifice. Every local church has now a divine opportunity "to lengthen its cords and strengthen its stakes." A serious determination on the part of each such body to put forth new and greater efforts than ever before will reinforce the faith of every individual member, will encourage the fighting spirit of every missionary in a near or far-off land, and will receive the approval and blessing of our Father which is in Heaven.

Never has God met us with a clearer call to service; never has He given us a greater opportunity. Courage is the lamp of adversity, lighting the path to high and permanent achievement.

We believe that we are now on the eve of an era of wide-spread spiritual awakening. Such an awakening depends upon the consecration and Christlike energy of the individual members of each individual church. In the name of the Lord of Hosts let us all move forward to the hard conflict and the certain victory.

Frank W. Padelford

Albert W. Beaven

Austen K. de Blois, *Committee*

Serious Subjects for Home Mission Boards

An Analysis of the Report of the Findings Committee at the North American Home Missions Congress in Washington, Dec. 5, 1930

BY HOWARD B. GROSE

I HAVE just read through, at a sitting, the 14,000 word report of the Findings Committee at the Washington Home Missions Congress. While the report is much too long to secure general reading, it contains many excellent suggestions and undeniably important and needed recommendations. In order that our readers may have a fair understanding of the results of the Congress discussion and action, I have made the following analysis:

The report opens with an introductory statement touching these points: The Congress the fulfilment of the hope of many years; a stage in a cumulative process; the mere fact of its holding significant, its 800 delegates representing every phase of mission work prosecuted in home mission territory and every interested type of personnel; its timeliness, since a point is reached calling for reappraisal, a re-evaluation and constructive forecast, need to pass from a policy of opportunism to statesmenlike planning; the impressive size and complexity of the home mission enterprise as revealed with the wide range of interests comprehended, area covered, types of population and communities, variety of institutions and workers supported, total value of properties and proportions of annual budgets. The statement emphasizes the remarkable development in home mission work in recent years; the growing spirit and practice of Christian fellowship, the awareness by the mission forces of the social, educational and economic changes with which the mission program must be concerned.

Section 1 is given to definition, which is vague and unsatisfactory from a working standpoint. One of the difficulties in dealing with the home missionary is the inability to distinguish him clearly. One can see a colporter and a home missionary among the Indians or in Mexico or Cuba, but how recognize a minister who is a home missionary only in that he is pastor of a church aided by a home mission society? Further defining, following some distinctive rules will be in order. Section 2 is a message, the center of which is the leadership and sufficiency of Christ and the imperative need that all the progress hoped for can be made only as it is shot through with a deeper personal experience of Christ.

Section 3 contains general considerations, beginning as follows:

We believe that home missions should find equal emphasis with other activities in the program of the church. The romance of home missions should not be obscured and the self-effacing spirit of the home missionary and the dignity of his work should not remain unrecognized or unappreciated. Home mission work today as in all the years that have passed, commands qualities of courage, patience and self-sacrifice comparable to those exemplified in any other phases of Christian service.

Then it takes up types of work such as the mission school,

hospital and community house; racial groups of alien origin with primary aim to bring them into Christian discipleship and the church. Regarding work for racial groups, it says: "It is important to develop an indigenous native church and to foster all local resources of leadership, management and support." It disapproves the paternalistic attitude which in the past has characterized some mission effort. The aim in all contacts with the diverse elements in our population should be to develop a national spiritual unity. Hence the segregation of racial groups in separate ecclesiastical or administrative units, while frequently necessary and desirable temporarily, is not desirable as a permanent policy. The denominations should share cooperatively in maintaining the work in purely missionary fields where the prospects of financial support are remote and the possible denominational advantages meagre. In such purely missionary fields it should not be assumed that work once begun must always be maintained. The boards should exercise sufficient courage to discontinue phases of work which have no far-reaching effect, which hold no promise for the future or have undergone material modifications through changing conditions. Concerning grants-in-aid, the report says:

We do not regard it as feasible to establish uniform rules for the continuance of grants-in-aid to churches. As a general rule such grants-in-aid should require that a certain standard of work be maintained and that the field aided participate financially to the extent of its ability. We think it important to emphasize that the responsibility of a board for the support of a mission church is not fulfilled merely by extending to it financial assistance. The facilities of the board should be available in frequent conference and through other channels to foster in each aided church a full-orbed life so as to bring it to assume full responsibility in the general program of the church.

Concerning relationships the report recommends the cultivation of the closest possible relationships between state or city councils of churches and religious educational councils; also that national home missions councils establish relations of cooperation and counsel with national bodies operating in the field of religious education. It approves cooperation with the Y. M. C. A., Y. W. C. A., and other organizations with reference to social, athletic and similar activities; where these do not exist only one church in a given community should be encouraged to provide such facilities, sharing the same with all other churches in the community.

It says the trained supervisor has a place of increasing importance in the conduct of home mission work, and services of experts in such fields as church finance, country and city work, evangelism, etc., should be freely employed, but in most instances should be supplied through interdenominational agencies. It recommends that the Home Missions Council seek to cooperate with the Federal Council of Churches in providing some plan of general leadership in

the field of church architecture. In extending building aid to local congregations, it says the boards should take into consideration existing comity arrangements. Where denominational building aid is defeating desirable interdenominational adjustments and where there is no other means of preventing the same, it recommends that the Home Missions Council be invited to act as the adjudicator.

Personnel and Recruiting

Section 4 considers personnel and recruiting. The principal recommendations are: (1) that to remedy lack of interest and home missionary information on the part of students, specially chosen missionaries be released by their boards to awaken interest in this subject among student groups; (2) that Christian missionaries in order to be leaders should in general have at least a college education as well as outstanding spiritual and personal character; (3) that the boards adopt the policy of employing better trained and paid workers, even if it necessitates a lesser number, and that the Home Missions Councils appoint a standing committee on personnel, if possible with staff provided, to consider the salaries, conditions of work, personnel management and recruiting for home missionaries; (4) that to dignify the work of the home missionaries the boards commission workers with a special service; (5) that a special committee study this whole field and report to the Home Missions Council at its annual meeting a year hence; (6) it believes the importance of the home missionary's work will be enhanced by holding worth-while commission services, outgoing farewell services in local churches, bringing home missionaries before local churches, summer conferences and assemblies more often than now, and arranging at certain intervals of years for furloughs of sufficient length to enable the home missionary to secure further educational advantages.

Section 5 considers the city and new Americans. This we shall take up by itself at another time.

Town and Country

Section 6 gives the recommendations of the town and country group. For leadership and training, Home Missions boards should be urged to make wider use in rural home fields of college and seminary students for summer service, as a method of recruiting for the rural ministry and other full-time life service. Theological seminaries urged to prepare and apply standards to determine the fitness of candidates for the ministry; also to provide courses for training pastors for rural leadership. The Home Missions Council should urge its boards to present the challenge of rural home missions in the seminaries as attractively as that to foreign fields. Boards and administrators of home mission funds urged to provide larger grants for scholarships to rural pastors for attendance at rural pastors' summer schools.

As to religious education, the small-scale churches are not receiving adequate assistance. There is need of a special school curriculum, and the Home Missions Council is asked to create a commission on rural religious education, composed of denominational leaders in this field.

Recommended that the Southern Mountain problem be considered an integral part of the rural problem; that the mountain situation be carefully studied and the mission programs restudied; that the mission schools face honestly whether they are competing with public school forces; that the principles of comity and cooperation already recog-

nized be especially observed in administering the mountain program and steps be taken immediately to adjust situations where such principles are not in operation. That the Home Missions Councils give increasing and immediate attention to problems confronting rural Negro churches, and to establish in our rural Negro fields the standards and ideals of rural leadership in religion advocated and operated in white rural fields. The larger parish type of organization, both on denominational and interdenominational basis, is urged as one practical method of solving the church situation on many rural fields. Observance of rural life Sunday is approved. An interdenominational board of architecture is suggested.

The Councils are urged to consider the establishment of a joint commission on country life; or if this is not practicable, some other method of closer cooperation or coordination; and that the Home Missions Council add to its staff a person qualified for interdenominational service to town and country churches, especially for denominations unable to maintain full-time rural life departments and secretaries. Special attention is given to mill towns, especially in the South. It says:

All new mission work in these communities should be approached interdenominationally and only on the basis of comity agreements and cooperation; church property should be owned by the denominations and salaries to pastors paid from denominational resources, and should not be furnished by the mill companies. Local interest, initiative and resource should be developed as rapidly as possible among the church members so as to bring these churches to self-support as soon as may be. Mill operators should be familiarized by our denominational boards with the social and living conditions of their workers, and with the causes of these conditions. The church at large should be educated to this new industrial development and the home missionary problem it has created. Pastors for these fields should be prepared for intelligent leadership and service in this situation. Courses for this purpose should be introduced into the curricula of theological seminaries and schools for rural pastors operating in the south. Denominational boards should vigorously stand by comity principles and agreements in this field of missionary service.

The Destitute Areas

Concerning unreached areas, a primal objective of home missions, it has this paragraph:

Whereas there are large areas of the country with tens of thousands of people whose spiritual welfare is sadly neglected and for whose Christian welfare no responsibility is now assumed, we urgently request the Home Missions Council to use its services for furnishing ministry to such areas. Recognizing the pitiful weakness of many rural areas and the inadequate provision made for ministry to many such areas, we urge each communion to carefully study its present program of rural work and consider the development of a nation-wide policy for strengthening an adequate maintenance for such work.

The American Indians

Section 7 is devoted to the Indians. It says the task is preeminently spiritual. The boards are requested to provide all Indian workers with a manual covering historical, cultural and religious background. Indian missionary conferences suggested, for formulation of a comprehensive missionary program. Recommend using utmost endeavors to discourage all exploitation and commercializing of the Indian as a curious relic of barbarism. The Congress disfavors any permanent policy of segregation for Indians.

In general it recommends the gradual abandonment of the segregated Indian boarding school, and approves education in local public schools because it permits emphasis on the importance of normal family life. It advocates the use of mission funds for the training of promising Indian youths for Christian service, demanding higher education. It requests the joint committee on Indian work to undertake the formulation of suitable standards for personnel, working and living conditions, recommends providing religious education directors in all government reservation and non-reservation schools, requesting them to work out a course of religious instruction for these schools; this cooperative work to be financed by the two Home Missions Councils. It recommends the selection of a specific field for a practical demonstration of comity and cooperation in Indian work and asks the joint Indian committee to take immediate steps to work out in detail plans which will ensure such a program of cooperation. It asks that the question of overlapping and unreached areas be referred to the joint committee on Indian work and that Home Mission boards be urged to face courageously the necessary steps to consolidate the work on certain fields, to reinforce that on others, to begin new pieces of work needed.

The Racial Problem

Section 8 considers the Negroes. The opening statement is as follows:

This group of Americans number twelve million souls. They have wrapped in them powers and possibilities which if wisely directed will be numbered among America's most valued and dependable assets in the years ahead. It is a regrettable fact that the principles and ideals of American democracy, about which we talk and which many Americans believe they cherish, have been applied to this group in very meager instalments. We who send many thousands of dollars and many missionaries to India because we have been spurred to action by what to us is an outrageous caste system fail to remember that there is a very striking psychological similarity between the silly caste system of India and the inexcusable race prejudice of America. To deny justice and fair play to an American because of color or race is as pagan as the caste distinctions of India are un-Christian. The church must take a pronounced stand on the question of fairness and justice to the Negro as an American citizen. Unless this step be taken it is now plainly evident that the more intelligent Negro will lose confidence in the type of Christianity which American Protestantism seeks to promote.

The report considers the schools, elementary and secondary, raising the question of their relation to the state-supported schools. As to the colleges it says: "It is our conviction that there never was an hour since freedom came to the Negro that the Negro college was more needed than just now for the adequate training of leaders." It further recommends that the mission boards strengthen and develop their colleges and secondary schools as needed for Negroes in the South. It notes with regret that the young people training in Negro colleges are not turning large numbers to the gospel ministry. While it requires more

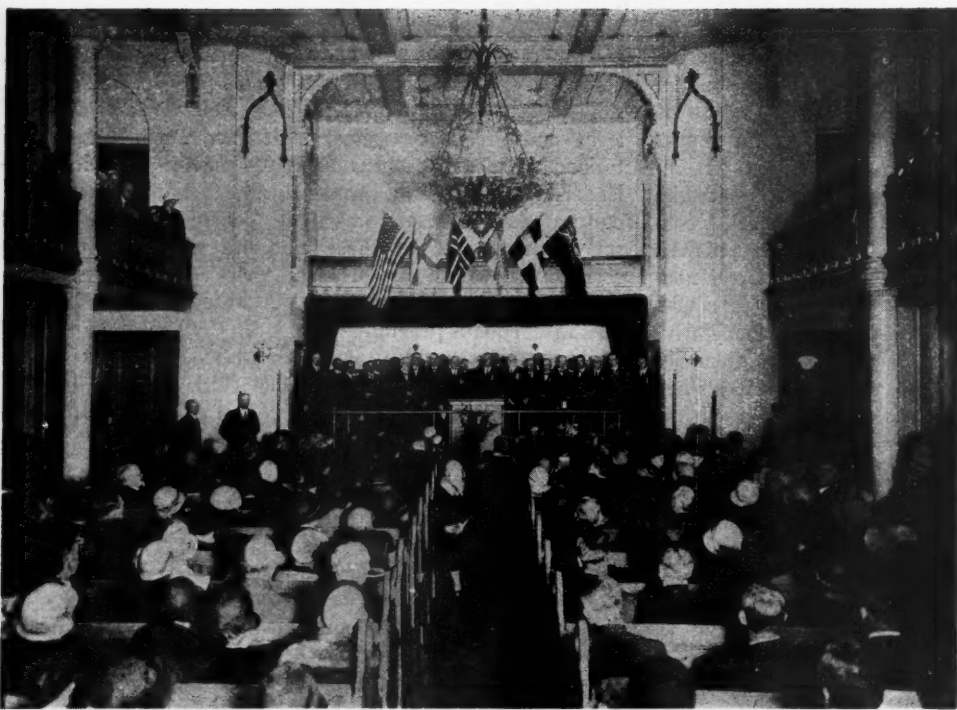
than 1600 new men annually to fill Negro pulpits, yet there are not more than 100 college and seminary men annually graduated to fill these vacancies. This puts a great responsibility upon our mission boards as well as upon our colleges and secondary schools. It recommends especially trained religious teachers to have general direction and leadership in religious life and service, and that religious culture clubs be encouraged in colleges and secondary schools, composed of those who are willing to consider seriously the claim of Christian service as a life work; and that if necessary such clubs be subsidized in order to carry out an adequate program.

Further sections deal at length with home mission work in the West Indies; Jewish and Christian relationship; Mexicans, Migrants and Orientals; Mormonism; and Alaska.

Matters of Promotion

Section 15 deals with Promotion. It says such promotion demands insistent education; financial resourcefulness, unselfish service, and a living discipleship. It also demands cooperative study and effort in order that denominational emphasis may be avoided in favor of Kingdom strategy. It indicates in whole various methods to be employed. It suggests that boards endeavor to keep in close and sympathetic touch with the ministers as the chief fellow-workers; suggests a monthly or quarterly bulletin from a board for pastors only; urges the value of pastors' conferences in which board representatives shall study with the pastors the why and how of missionary procedures and administrative policies and methods of promotion; urges theological seminaries to prepare ministerial candidates in the technique and understanding of home missionary needs and motives. It asks the boards, because of widespread misunderstanding of the percentage of home missionary money used for administration and promotion, to give full publicity to the exact facts, based on definition to be formulated by the Home Missions Council. It says that on account of the constant criticism of home missionary agencies for expending money in so-called competitive fields and the consequent loss in contributions, its judgment is that from a promotional standpoint the boards should immediately cooperate with the Home Missions Councils and provide information that will silence or at least lessen this criticism. Believing that the Home Missions Council will find itself, as an outcome of the Congress, confronting a greatly enlarged opportunity for leadership in the development of home mission sentiment and activity in the churches, it urges upon the denominations such sympathetic response to the plans of the Council as will make that leadership effective. Specifically, it suggests closer cooperation through a joint committee on promotion; continued cooperation with the Missionary Education Movement; use of denominational periodicals for the generous and systematic clearance of home mission facts and appeals through their columns; consideration of an early series of conferences and public meetings, looking to the enlistment of all denominational agencies, general, regional and local, in a great home mission advance in North America; and the renewed observance of Home Mission Week.





BAPTIST REGIONAL CONFERENCE IN THE TABERNACLE AT OSLO, NORWAY, NOVEMBER 6, 1930. A REPORT OF THIS AND OTHER CONFERENCES IN EUROPE APPEARED IN THE JANUARY ISSUE

Missions

Photographs Illustrating
Missionary Enterprises



CHOIR OF THE BAPTIST CHURCH



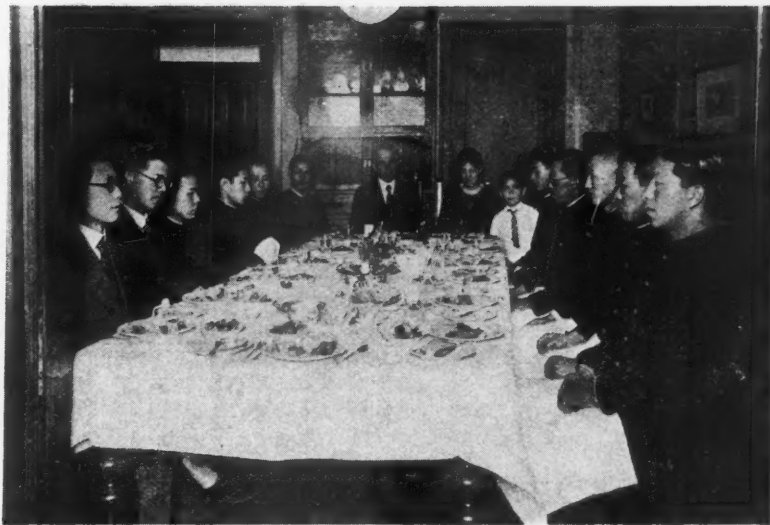
FACULTY AND STUDENTS OF THE COLEGIO BAUTISTA AT BAYAMO, CUBA

essions in Pictures

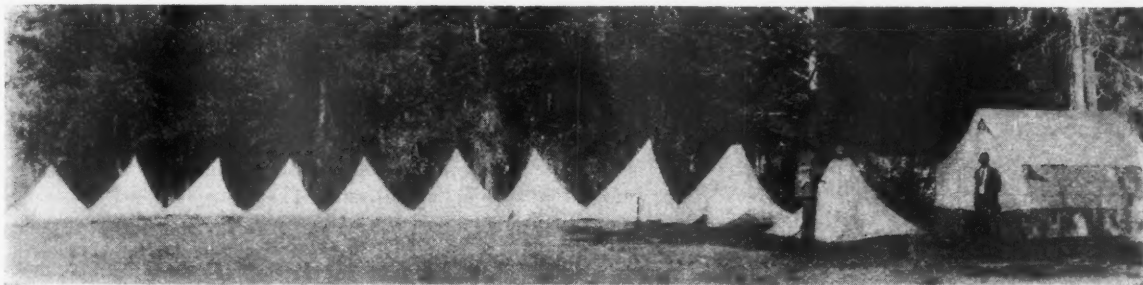
*Illustrating Various Phases of Our
Enterprises at Home and Abroad*



OF THE BAPTIST CHURCH AT PUEBLA, MEXICO



DR. AND MRS. CHARLES B. TENNY ENTERTAINING A GROUP OF MABIE MEMORIAL
SCHOOL STUDENTS AT DINNER IN THEIR HOME IN YOKOHAMA



PICTURESQUE ROW OF TENTS AT ONE OF THE ROYAL AMBASSADORS' SUMMER CAMPS



THE BALTIC STATES BAPTIST REGIONAL CONFERENCE AT TALLINN, ESTONIA, AUGUST 30-SEPTEMBER 1, 1930. THE LATVIAN CHOIR IN
PICTURESQUE COSTUME APPEARS IN FRONT



On the Twenty-third Psalm

In "pastures green"? Not always; sometimes He
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be.

And by "still waters"? No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.

But when the storm beats loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."

So, where He leads me, I can safely go,
And in the blest hereafter I shall know,
Why, in His wisdom, He hath led me so.

—Author Unknown.

For a Helpful Day

*WE thank Thee, O God our Father, for the gift
of a new day. May a deepened sense of Thy
presence make it a day rich in spiritual growth.
Grant us vision that we may see its open doors into
loving and unselfish service and grace to enter them
in the spirit of our Divine Master "who went about
doing good." Give us strength to do our allotted
work worthily and well, that so we may do our part
to make the world better and happier for our being
in it. Look compassionately, we beseech Thee, upon
all who are in want and distress, and to the sorrow-
ing give relief and peace. For Thy Name's sake.
Amen.*

Washington

Honored and loved—the patriot—and the sage
Born for thine own and every coming age.
Thy country's champion—Freedom's chosen son,
We hail thy birthday—glorious Washington.

—S. F. Smith, D.D.

(Author of "My Country, 'Tis of Thee.")

His countrymen are charged with fond idolatry of his memory, and his greatness is pleasantly depicted as a mythological exaggeration. But no church ever canonized a saint more worthily than he is canonized by the national affection, and to no ancient hero, benefactor, or lawgiver were divine honors ever so justly decreed as to Washington the homage of the world.—George William Curtis.

Seed Thoughts

"The spirit of a person's life is ever shedding some power, just as a flower is steadily bestowing fragrance upon the air."

Let us cultivate with all diligence this soul vineyard which God has given us, that we may have abundant fruit-

age to present Him when we are called to render our accounting.

Whoso renders loving service to one of Christ's disciples, renders it to Him, and in such service there is no waste, but sure recognition and reward.

A Morning Prayer

ONE FOR EACH SUNDAY OF FEBRUARY

February 1

HEAVENLY FATHER, I pray that Thou wouldst enrich the circle of my sympathies. Wilt Thou graciously widen and deepen it? Let me know that I am growing in grace by the receding horizon, by the growing dominion of my heart. Let me behold the land that is very far off.

February 8

MOST GRACIOUS LORD, I pray for all the sons and daughters of men. May those who know Thee be confirmed in their faith! May those who are in the bondage of indifference be delivered unto freedom! May those who are halting between two opinions have their minds decided upon the side of Christ! Let all the people praise Thee!

February 15

ETERNAL GOD, wilt Thou reveal to me the mind of Christ? Leave me not to my own understanding, and to the limitations of my own weakness. Let the Light Divine shine into my soul, and let my will be strengthened in Christ Jesus.

February 22

Heavenly Father, let Thy grace supply my needs. Let me not be troubled with doubt concerning the morrow. Let me fill the present moment with steady and vigilant obedience. Let to me to live be Christ.

(From The Daily Altar, by J. H. Jowett.)

Lincoln Leads Us Still

Dare we despair? Through all the nights and days
Of lagging war he kept his courage true.
Shall doubt befog our eyes? A darker haze
But proved the faith of him who ever knew
That right must conquer. May we cherish hate
For our poor griefs, when never word nor deed
Of rancor, malice, spite of low or great,
In his large soul one poison-drop could breed?

He leads us still! O'er chasms yet unspanned
Our pathway lies; the work is but begun;
But we shall do our part and leave our land
The mightier for noble battles won.
Here truth must triumph, honor must prevail:
The nation Lincoln died for cannot fail!

—Arthur Guiterman.

Board of Missionary Cooperation

The Nation-Wide Community Canvass

AN INTERVIEW WITH DR. W. H. BOWLER

EVER since the Chicago meeting that gave approval to a Nation-wide Northern Baptist Community Canvass, with April 12-19 as the suggested dates, the letters and conversation of interested inquirers have been full of eager questions. Baptists want to know the why and wherefore of this All-American canvass.

Some of the questions most often repeated were laid before Dr. W. H. Bowler, executive secretary of the Board of Missionary Cooperation, and he was asked to answer them in a way that would convey to the denomination the full significance of the action taken by the Board at Chicago.

Did this announcement, coming in midyear, indicate a sudden decision or change of plan?

Not at all. For the last six years the Board has had this plan in mind as its ultimate objective. The conditions that prevail this winter simply furnished the occasion for taking a step which had been long intended and for which we only awaited the right moment.

Then the nation-wide canvass is not to be considered primarily as an emergency measure?

Precisely. It is not to be looked upon as a one-year plan at all. We hope and expect that the churches will be so encouraged by what is accomplished that the simultaneous canvass will become a regular yearly event. The results last year warrant such an expectation, as many churches that were benefited will testify.

Are we ready for this thing; does our state of preparedness warrant so vast an undertaking?

The plans and material for this nation-wide effort have been in course of preparation for a period of two years. These plans were developed, not in New York, but over the whole area of the Northern Baptist Convention. Details and methods were worked out by groups of Baptists who came together to con-

sider them under various circumstances and in various places, from Maine to California. Even the terminology represents the majority judgment of these representative groups of people, many of whom actively participated in the Community Canvass when it was put on in a number of states during the experimental period last year. Those experiments were immensely valuable and in accordance with the lessons learned in this practical way, our manuals and other material have been thoroughly revised.

How is country-wide concentration on the Community Canvass going to help the denomination in solving its immediate problems?

The by-products of this movement will be of as great value as the direct results. By by-products we mean such effects as the arousing of a new spirit of interest in the church in consequence of this period of intense activity; the discovery of new church leaders who will emerge as new opportunities are presented; the quickening of the spiritual life of the individuals who participate in a hearty way; the new ties of fellowship that will be formed by people working together more closely; the faith and courage that will result from a new consciousness of Baptist strength. All this is bound to react favorably on the duty of the hour as well as the responsibility of the future.

Why is such a big-scale enterprise preferable to the gradual development of the same idea?

Because our denomination was in need of a movement of sufficient magnitude to summon a large number of competent men and women to new activities. Not since the New World Movement have we as a denomination undertaken concertedly anything that has been large enough to challenge the participation, in a concrete way, of our best leaders in all the churches. We have needed a great task and here it is!

THE world needs our message and our mission. The opportunity of today answers to the genius of our faith. Men call for a religion shorn of magic and superstition, and validated in holy life and spiritual power. With trust in God and in the spirit of the Cross, let us close our ranks and go on to play our part faithfully in the extension of His Kingdom.

—John MacNeill.

An Example of Improved Church Methods

A Report of an Interesting New Plan in South Dakota

The board of trustees of the First Baptist Church of Sioux Falls, South Dakota, have operated on a different basis this year than in previous years, with marked success. Their plan will be of interest to other churches faced with the same situation. A correspondent sends this account:

The majority of the year's board of trustees were "hold-overs," so the new plan was put through by old members rather than by a group of new members, which is itself a significant feature. All that the trustees have done is to furnish leadership and the machinery to enable members of the church to have full information at all times.

The trustees first made a careful and sympathetic inquiry into the past transactions of the church, in connection with which financial operations of the current year were involved. This they did through the records of the financial secretary, treasurer and assistant treasurer. An every-member canvass was completed, with the result that the budget was over-subscribed and finally, at the very close of the year, was fairly well paid up.

Sixteen meetings of the board were held. Those members who could not attend, but who authorized the approval of whatever unanimous actions were taken by those present, were counted present "by proxy," and, as a matter of record, participated in and became responsible for the various undertakings.

All money received was deposited forthwith in the bank. Expenditures were made only upon specific authorization of the board of trustees, following the issuance of warrants as evidence of official authority to the treasurer to make payment, each warrant being accompanied by a full description of the item involved, after which a check was issued, thereby affording a very simple and convenient, yet fully complete, system of handling expenditures. This made possible any kind of an audit which might be desired by the church.

Money was borrowed at the beginning of the year so that the creditors to whom the amount of the deficit was owed could be paid in full; a further amount was borrowed so that current expenses could be paid promptly when due at a period during the year when the payment to the budget was not sufficient.

All special funds such as missions, deficits and choir music, have been kept absolutely separate and inviolate, although all money had been deposited first in one bank account to afford a convenient record of all the financial transactions of the church. Each month the full amount of money given for missions was paid over to the assistant treasurer for deposit in a separate bank account, for later payment at the office of the South Dakota Baptist Convention.

It should be noted with gratification that an average number of seven persons considered each item of expense each month, thus causing a number of people to be familiar with the transactions and problems of the business management of the church.

At various times during the year the condition of individual subscribers to the budget was given careful and prayerful consideration, as a result of which, in some cases,

special pressure was brought to bear to secure payment of the money due; whereas in other cases a part or all of a pledge was forgiven, thus relieving the subscriber of any obligation to pay. In still other cases it was suggested to the subscriber that the amount of his subscription should be reduced. The trustees tried to handle the matter of subscriptions to the budget in a kindly but effective manner.

In concluding a report of the new plan the Sioux Falls church has stated: "The favorable results achieved this year were due to the active cooperation of the members of the church. We felt that the members approve and appreciate what has been done and, if so, the work of the trustees, a bit arduous at times, has been a pleasure. At all times the policy has been to have a clear and permanent record of what has been done in a form conveniently available to any interested person, thus establishing the maximum of confidence in the business management of the church. The members have responded most nobly in repaying the deficit. "The finances of the church are in very good shape at the present time, but the subscribers to the budget can help a very great deal if they will pay up at least monthly to enable the church to pay its current bills each month without needing to borrow money and paying interest thereon; just a little extra effort on the part of the individual subscribers, in most cases, would make it unnecessary to borrow any money to keep current expenses paid up on due date."



PROF. LEMUEL F. SMITH
STATE CHAIRMAN OF MICHIGAN'S COMMUNITY CANVASS
(Read the story of the Michigan canvass on the next page)

One December Day In Michigan

It was a snappy morning in December, in a climate that does not offer Palm Beach attractions to December tourists. It was, in fact, in the state of Michigan and on this particular morning, with one place just a little colder than another and all thermometers registering below zero, there was unwonted activity about the garages owned by sundry Michigan Baptists. At half past six o'clock, or perhaps a bit earlier, astonished neighbors heard the racket incident to warming up cold engines and presently, with darkness still about and the stars still twinkling overhead, cars were speeding along every trunk highway that leads to Lansing, the state capital.

The governor didn't turn out the guard, nor did the mayor appear with the keys of the city, neither official, very likely, having had his breakfast, but nevertheless there was a reception committee waiting when all those automobiles converged upon Lansing and with one accord rolled up to the First Baptist Church. The arrivals were welcomed by the staff of the Michigan Baptist state office and by other Baptists of Lansing and forthwith the more than two score visitors seated themselves around big tables—but not to eat. That food was on the program was indicated by early activities in the kitchen of women of the First Church, but the first tables were for another purpose.

These men, Baptists, who are leaders in their churches, had come together by invitation to acquaint themselves with the Community Canvass which Michigan, by a vote of its State Convention, adopted as a state-wide project. Fifteen of sixteen active associations in the state were represented, and in the sharp cold of that December morning some of the men had driven long distances to reach Lansing on time. Dr. Lemuel Smith of Kalamazoo, professor of chemistry in Kalamazoo College, who had been chosen as state chairman was there.

From morning until night, except in the interval when the tables were surrendered to the women who prepared and served lunch, the men sat there with pencils and paper and Community Canvass material before them and applied themselves to the practical problems involved in making such a canvass an accomplished fact.

They did not begin by discussing the plan and its details, but considered first the final objective, which is the securing of a signed pledge from the last un-

pledged member of the church. In other words, the local church itself was the starting point and no phase of the conference evoked keener interest than the period in which it was shown, by illustrations drawn from practical experience, what it is possible to do for the church by means of a thorough Every Member Canvass. Community effort, it was shown, means increased benefits to the individual church, of which there is proof in the many records of notable gains in the number of givers of record, both to local expenses and missions.

Then the procedure and methods that have been developed on the basis of the denomination's experience were taken up in order and studied until their details were mastered. Dr. W. H. Bowler, executive secretary of the Board of Missionary Cooperation, and Rev. H. T. Andem, Michigan's state secretary, were there to answer questions and the round table conference went on until the day was spent and the lamps were lighted.

Perhaps the spirit in which those Baptist men returned to their homes is best indicated by a quotation from a letter to Secretary Andem written by one who attended the conference, Mr. Y. J. Beimer of Kalamazoo:

"May I say just a word expressing my reaction to the meeting yesterday. It was a revelation, far beyond anything we are accustomed to in religious activities. Dr. Bowler and yourself certainly had the situation well in hand, and although we put in many hours, it did not drag any. If the spirit manifested there can be carried out the campaign should go over big."

What makes this Lansing gathering worthy of notice is the fact that it is typical of what is going on in many areas of the Northern Baptist Convention. In state after state and community after community, Baptists are coming together to prepare themselves by painstaking study and discussion for the teamwork which has proven most effective for strengthening churches.

Dr. Beaven's Easter Appeal

In the hush that comes when the machinery of a great mill slows down, one hears a whole chorus of sounds that were inaudible before. So—

It happened that when 150 Baptist men and women met on a December day in a big assembly room of the Stevens Hotel in Chicago, their minds were filled with the message of troubled voices which have risen to alarming volume in these days of depression.

This Baptist company, in which every state where there are Northern Baptist churches were represented, had assembled to hold the midyear meeting of the Board of Missionary Cooperation. Agenda—a program of budget topics and the like—had been prepared.

Right at the start of the meeting they tore up the agenda, so to speak, and resolved to do something quite different from what had been planned.

What they did was to make the major topic of the meeting the responsibility of Baptists and Baptist churches in what thoughtful Christians look upon not simply as a business depression of world wide extent, but a moral crisis as well.

In the hours of prayerful concentration given to this subject, Dr. Beaven, president of the Northern Baptist Convention, took a leading part and with characteristic power and eloquence reiterated the challenge to the denomination with which he began his term of office: That the conditions of the time make it more than ever a sacred duty to uphold the work of our partners, our missionaries on all fields, home and foreign, and that there should be no shrinking from whatever sacrifice may be necessary to insure the raising of the budget on which that work depends.

Dr. Beaven pointed out that while the ability of many to give has been impaired, there are many others who can well afford to give more than they gave last year. Therefore he suggested that an early appeal be made to the churches for a missionary Easter offering dedicated to the purpose of making this a year of progress by raising the Northern Baptist missionary budget in full.

The members of the Board of Missionary Cooperation favored this idea and by vote recorded their approval.

Accordingly, the appeal goes out to every Northern Baptist church and every Baptist church member, to make through his church a special Easter missionary offering to the unified budget.

This is the heartfelt message of men and women who deeply sympathize with those to whom losses and unemployment have brought hardship and who realize how many such there are who in painful circumstances are yet giving from the little they have, "that in all things He might have preeminence." At the same time they believe that there is in the denomination a loyalty that will bring forward others whose resources enable them to uphold and even increase the scale of Baptist giving to missions in the year that ends April 30.

Some Books of More Than Ordinary Interest

Gandhi's Own Story

Gandhi of India, His Own Story, an autobiography, edited by Charles F. Andrews, is an intimate revelation of the life, character and work of one of the foremost figures of the world today. Dr. Andrews, who has lived and worked with Gandhi for many years, has previously edited two interesting volumes, *Mahatma Gandhi's Ideas*, including selections from his writings, and *Speeches and Writings of M. K. Gandhi*. There is no doubt about the human interest in this remarkable self-delineation. It is not all pleasant reading. The editor might profitably have omitted the domestic disclosures in the earlier chapters. They do not fit into a family circle in this country, but it is a wonderful story. One may not see the paramount saint in Gandhi that many of his devotees find, but one cannot fail to recognize superior qualities of mind and courage potent in the man who as a young lawyer was to yoke himself with the thousands of his oppressed fellow countrymen in South Africa, and with marvelous skill, patience and heroism weld them into unity and win for them their freedom; who later was to become the commanding leader of more than three hundred millions of his fellow countrymen in an uprising for national autonomy and liberty which is still occupying world attention.

It is in the triumph of the spirit over the flesh that Gandhi becomes the illustrious example. The missionaries in India are quick to admit the unparalleled extent of the power of his personality over the masses. The narrative wins by its transparent simplicity and manifest truthfulness. The lovable sides of Gandhi, that win all classes to him and bind them in personal loyalty, appear in the closing chapter, which records his experiences in the Poona hospital, where his life long hung in the balance after an operation.

Gandhi's humility is a mark of his greatness. In reply to the letter of a friend who compared him with the great prophets of the human race he said: "I do not consider myself worthy to be mentioned in the same breath with the race of prophets. I am a humble seeker after truth, impatient to realize myself, to attain spiritual deliverance in this very existence. . . . For me the road to salvation lies through incessant toil in the service of my country and of humanity. . . . I want to live at peace with friend and foe. Though therefore a Musselman or a Christian or a Hindu despise me and hate me, I want to love and serve him."

The tracing of Gandhi's religious experience is interesting. He was deeply religious, and from boyhood made many contacts with Christian people. He was early led to study the religions of the East, contrasting them with Christianity. The Sermon on the Mount, he says, went straight to his heart, and the principle of non-resistance took permanent root. Tolstoy was the controlling influence that came into his life. He had the highest admiration for Christ but could not accept the doctrines put forth by the Plymouth Brethren and missionaries who sought his conversion. The strongest influence made upon him for Christianity was that of a life. In Pretoria he was welcomed in the home of the Waltons, an English family. "Mr. Walton had a manner all his own," he says. "I do not recollect his ever having invited me to embrace Christianity. But he placed his life as an open book before me, and let me watch all his movements. Mrs. Walton was a very gentle and talented woman. I liked the attitude of this couple. We knew the

fundamental differences between us. Any amount of discussion could not efface them. Yet even differences prove helpful, where there is tolerance, charity and truth. I liked their humility, perseverance and devotion to work, and we met very frequently. This friendship kept alive my interest in religion." Gandhi, in his desire for self-realization, grew increasingly fanatical, adopting celibacy and extreme asceticism, holding that family ties and ordinary human relations were hindrances to full community service. He believed that man, like God, is spirit, and can fulfil his life only through the use of his spiritual powers and conquest of the body. Hence his title Mahatma, or Great Soul, and his doctrine of *Satyagraha* or Soul-force, in which his biographers find the secret of his spiritual leadership. The publishers have made an attractive volume. (The Macmillan Company; octavo, 363 pp., with portraits, bibliography and index; \$2.50.)

Religions in America

The Story of Religions in America, by William Warren Sweet, is a contribution to the history of this country of positive value and interest. Dr. Sweet is Professor of the History of American Christianity in the Divinity School of the University of Chicago, thoroughly at home and in love with his subject. This is the kind of complementary history one must have to understand the cultural development of America. The style is clear, the judgment impartial, the range inclusive, the spirit sympathetic to truth. The publishers have brought out a noble volume, worthy of the subject. Ministers will find it rewarding reading, interpreting many passages and phases of the national life.

Treating of the first experiments in religious liberty, the author makes plain the radical difference between the experiment of Roger Williams in Rhode Island, based on religious principle, and that of Lord Baltimore in Maryland, based on commercial interests. This chapter is most discriminating, and should be read in comparison with the present-day Roman Catholic boasts about being the first to introduce religious liberty. The picture of the Puritan colonies and of the pioneering movements westward is enlightening and attractive. This brief quotation summarizes much stirring history:

"The greatest accomplishment of America is the conquest of the continent, and the greatest achievement of the American churches has been the extension of their work westward across the vast stretches of the continent, keeping abreast with the restless and ever moving population. The first task of the American churches after the Revolution was to follow this westward-moving population over the Alleghanies, thence across the Ohio and Mississippi basins, on over the plains and the western mountains to the Pacific. Throughout this whole period the churches were in continuous contact with frontier conditions and frontier needs, and no single fact is more significant in its influence upon American religion."

It is a wonderful story that is skilfully retold—a motley history made by the churches in dealing with the diverse elements composing the American kaleidoscope. This is a book for our young people to read if they would know what the real America is and means. (Harper and Brothers; 571 pp; ill., with bibliography, appendix and index; \$4.)

Books on the Church

Protestant Cooperation in American Cities, by H. Paul Douglass, gives the results of an exhaustive study of the origins, history and achievements of the Church Federations in twenty of America's large cities. Then he asks the questions which this study raises regarding the federation movement and its future. On the answer to these questions much will depend in the development of the Protestant churches. Take this question as a sample: "Is it true that the favorite phrase of Federations to express their aims, 'What best can be done in common?' has come to mean in practice, 'What will not hurt the denominations?'" This is eminently a fact-finding volume, as was the author's companion volume, "Church Comity." It is one of the valuable research volumes produced and published by the Institute of Social and Religious Research which, organized in January, 1921, has laid the religious world and the churches under tribute for studies essential to the right understanding of America's problems and conditions—studies that otherwise would not have been undertaken. What readers of Dr. Douglass' volumes will realize is that, however they may regard his conclusions, they cannot ignore the facts he presents, nor safely refuse to act upon them.

This is a book of 514 pages, closely packed. The work is in two parts, the first giving the general report, the second the technical report, particularly intended for federation workers. Part one discusses the practical ideals and objectives, structural characteristics and functions, activities, means, agents and resources of the federations, and the relations of city federations to other Protestant cooperative movements and to the national movement. The movement is also interpreted as part of the evolution of the Protestant social group in America. The general report is thus intended to reveal the cooperative spirit in organized Protestantism. It appeals to all who are interested in present-day religion as organized for action.

This is not a book for light reading. It is naturally controversial at points. But its spirit is irenic, and it ought to be read and thoughtfully considered. The second chapter, on Denominationalism and Religious Partisanship, goes deep into the matter of cooperation, finding the crux in the answer to the question how far the breaking down of the will to be organizationally separate can be replaced by the will to be united,

at least to some extent. This is a book which our laymen may well take for a course study, and city pastors at least should familiarize themselves with its facts. There are startling facts to face and it is time the Protestant church members generally were awake to them. Dr. Douglass has plainly revealed the situation. (Institute of Social and Religious Research; octavo; \$3.50.)

A Denominational Record

The Church and Industry, by Spencer Miller, Jr., and Rev. Joseph F. Fletcher, gives an account of the relations of the Episcopal Church and the Church of England to Industry, and is the result of eighteen months of study. It traces the Christian Social Movement from its origin in England, in the days of Robert Owen, Frederick Denison Maurice, Charles Kingsley, and John Malcolm Ludlow, brilliant workers for a better chance for the wage earners, down to the present. The history includes in England the Christian Social Union, the Christian Socialist League, the League for the Kingdom of God, the Industrial Christian Fellowship, the Lambeth Conference in times of labor troubles, and other activities. Coming to the United States in 1887, the first meeting of clergy in New York to discuss the labor movement resulted in the organization of the C. A. I. L. (Association for the Advancement of the Interests of Labor). This was the principal exponent of the Christian Social Movement in this country for many years, until the establishment by the General Convention of a Permanent Department of Social Service in the National Council made it advisable to merge the C. A. I. L. into the new organization, so that there might be only one social service directorate in the church. This volume is purely a church record of activity in the interest of labor, and the authors had a creditable story to tell. Here is given for the first time an appraisal of the work of the pioneers of the social gospel in the Episcopal Church through the medium of the Association that enlisted such church leaders as Bishops Potter and Huntington, Greer and Brent. The four field studies are an interesting feature intended to show how the church social principles work when put to the test. An investigator was sent to the mining region at West Frankfort, Illinois; to the manufacturing city of Kenosha, Wisconsin; to mining again in strike times at Monongahela, Pennsylvania, and to a textile

Southern city, Durham, N. C. Plainly an amateur with a social bias, he becomes an interesting part of the study. The spirit is excellent, and the subject one of grave concern to the church's future. It is well for other denominations to learn what has been done by the Episcopal Church to link the church with the interests of industry. (Longmans Green & Co., Ltd.; \$2.50.)



Indian Church Dedicated

Sunday, December 14, 1930, was a big day in the history of the Walters Indian Baptist Church. On that day a large gathering, members of the Walters, Deyo and Post Oak churches, with Indian friends of the Comanche and other Indian tribes and many of their white friends, participated in the dedication services of the new Mabel Moon Gilbert Memorial Chapel.

On a beautiful spot gently sloping in every direction stands the building, brick veneer, mission front, a two-room building able to seat 250 to 300 people. The spot of ground is the highest for miles around. The city of Walters is in sight. The chapel is on the main highway south from Walters, about four miles. A fine well of water has been made and a Delco system is installed so that the lighting may be properly cared for. Bacone College donated a beautiful art glass window which is in the north wall just opposite the main entrance. This window shows Dr. J. S. Murrow seated with several Indian children around him. The chapel was built by funds raised among the Indians and the white people of the Walters field, and friends of Rev. and Mrs. Gilbert.

The dedication program was as follows: Hon. James C. Nance of Walters spoke on behalf of the white friends. Superintendent J. A. Buntin, David Poafpybitty, Mrs. A. J. Becker, Rev. Perry L. Jackson, Cecil Horse and John Onco brought short messages. President B. D. Weeks of Bacone preached the dedicatory sermon. A memorial slab was put in place after a spoken tribute by Mrs. L. D. Hough, who, with her husband, members of the white Baptist Church of Walters, have been very active in raising and handling the funds for this memorial chapel. Mr. Gilbert and his Comanche parishioners deserve much credit for the vigor with which they have pushed the chapel project. It has been built and is dedicated free from debt, with good seats—and the good will of whites and Indians.

News from the Mission Fields

An Intimate View of the Life and Work of Our Missionaries as revealed through Gleanings from their Letters

India's Appalling Need as Seen in Bengal-Orissa

While India's rule is engaging the attention of the rajahs and political rulers the missionary on the field sees the appalling conditions which prevail among the helpless people. Rev. C. Osgood of Jamshedpur says that an industrial, political, social and spiritual revolution is in progress. Every day brings its quota of beggars, its fraction of desperately poor India. The babies of India—their cries haunt our sleep and ring in our ears the day long. Why? Mothers without proper food, unable to provide food and cannot afford to buy cow's milk which, half water, is ten cents a quart, and a woman with a good job earns perhaps sixteen cents a day. Thousands of men and women have no work at all. How they exist God only knows. Yet gifts of money or food, if possible, would not solve the problem. The whole economic life of India needs to be reorganized.

Bird's-Eye View of the Belgian Congo Mission

The Belgian Congo Mission, started by English Baptists in 1878, taken over by our Foreign Mission Society in 1884, has grown from 26 missionaries serving in 7 places to 61 missionaries in 9 main stations; and the latest reports give 1,940 native workers; 45 churches with 21,293 members; 1,117 schools with 19,024 pupils; 4 hospitals and 12 dispensaries, treating 85,056 patients last year. Two remarkable medical missionaries have made the Congo Mission illustrious—Dr. Catherine Mabie, thirty-four years, and Dr. W. H. Leslie, thirty-nine years in a service of untold influence for Christ.

How Much Shall a Christian Chin Pay for His Wife?

"We have developed regional conferences or gatherings in this part of Burma," writes Rev. J. Herbert Cope of Tiddim, Burma, "where the tribal customs peculiar to this section are discussed and regulations adopted. I have

just been to one such meeting with the tribe in which our first converts were made. The subject under heated discussion was: 'What should be the dowry paid for a wife?' The system is as old as the Chin race itself and the price has steadily gone up until now a man makes enough on one daughter to keep him for the remainder of his life practically, and the young groom goes deeply into debt. The original idea probably was that the father lost the labor of his daughter and the one who secured it should pay. We have steadily been trying to reduce this dowry. I have not wanted to do away with it altogether, for then divorce would become very prevalent, we believe. Some of the Christians were for placing it at 60 rupees and some for 100, and neither would give way. We sat through two long days talking and conferring on this and other problems, and finally had to postpone the final settlement until next year. Some even thought the custom should be abandoned altogether. The matter was left

with a small committee (even as in America!) which will report next time, after having been further enlightened on scriptural teachings."

India Has Some Things to Teach the World

India has great possibilities and may yet make great contribution to the world. Mr. Gandhi is giving a demonstration of non-violent resistance, which cannot fail to impress the world. Within a year the world's greatest saint, Sadhu Sundar Singh, disappeared, probably giving his life to preach Christ in Tibet. And within a month a joint conference of missionaries and Indians in Midnapore listened to an Oriya gentleman, a recent convert who has left a good law practice that he may more fully realize God. Truly we feel that in conscious realization he has left most of us far behind. Perhaps India would prove to be the world's spiritual giant, could she be awakened!—Rev. H. C. Long, of Midnapore, Bengal-Orissa.



REV. AND MRS. T. GERIKAS, MISSIONARIES IN LITHUANIA, PHOTOGRAPHED AT THE REGIONAL CONFERENCE IN TALLINN, ESTONIA. MRS. GERIKAS IS IN PICTURESQUE LITHUANIAN COSTUME

After Sixty-Six Years Captive Visits Old Home

Mrs. Goombi, mother of George Goombi, Mrs. George Hunt and several other Kiowa people on the Oklahoma Baptist Indian fields, recently made a visit to the home where she was a baby. Sixty-six years ago the Kiowas were on the warpath in Texas. A little two-year-old girl was taken captive and brought to a Kiowa home. She was treated kindly, grew up as one in the family of her captors, came to feel that she was Indian, for she forgot all the associations of the home from which she was stolen. She married in time and lived as an Indian wife and mother, rearing a family and in every way refusing to consider the fact that she was born into a white family. She followed for years the old ideas of Indian religion, heathen, yet following the ways of natural religion, practicing kindness and many high ideals. A few years ago she found the joy of salvation through faith in Christ. Recently she listened

to appeals that she visit the scene of her babyhood home and establish some relation with her blood kin. Her daughter and son-in-law, Mr. and Mrs. George Hunt, accompanied her. The Lawton Chamber of Commerce arranged the trip. Besides visiting the old home, the party went to Austin, Fort Worth, and seventeen towns in Texas. In Fort Worth on a Sunday morning they were in a large church where the story of the aged woman and how she found Christ was helpful in the church service. She was well received in the Texas towns and found some old-timers who remembered the raids of the Indians and could help connect her with the past home of her parents and family. Millie Durgan was the name given by her real parents to her when she was a babe. This trip has been a bit of wonderment to her, for she has been only an old woman heretofore, refusing to consider other life while she was heathen. Now she rejoices not only in hope of eternal life but in refreshed life among people in this life.

How it Seems to Arrive in a Foreign Land

First experiences in a strange land are pictured for us in a letter from Miss Katherine Muehl, a trained nurse who has been sent out by the Woman's Foreign Mission Society to join the staff at the new hospital in Shaohsing, East China. Here is the story:

I am just wondering at the mental pictures I had before my arrival here. I cannot recall any of them, but certainly the reality was shocking to me. Monday afternoon we visited Margaret Williamson Hospital in Shanghai, and I marvel at the work they do with such little facility for good work and with so many handicaps. It is hard to imagine that here even a moderate degree of sanitation is possible with the careless habits of the people and the utter disregard for cleanliness. I was glad, however, to find that our hospital was much better in many respects, and enjoyed seeing the lovely girls who are students, and meeting Miss Wu, the superintendent of nurses, also the interne doctors here at Shaohsing Hospital. I could not but feel thrilled that there were some Chinese people who knew Christ and because of this acquaintance and their faith in Him were changed persons, willing and glad to serve Him by helping their fellowmen.

Yesterday I visited the Industrial Mission here and this morning the girls' school. What different looks on the faces! When walking along the street I saw nothing but drudgery, and no sign

of contentment or happiness, but it is a great satisfaction and encouragement to know that those who are being trained in Christian institutions will help to bring others to know Christ and so give them a spiritual life and better social conditions.

The first two days I was here my senses were stunned with the physical infirmity of the people and their poverty; but I am seeing things from a better perspective today, and know that our Lord will keep me looking upwards, always working and hoping for better things. I almost wish I did not need to



KATHERINE MUEHL

go to language school, much as I realize I am useless without the language, but I wish I might start my work here at the hospital. Yesterday when visiting one of the wards the evangelist was speaking to some of the men, and after Miss Larner had introduced him to me he said: "I'm so glad Jesus sent you to us, to help us." Anyone at home who feels that foreign workers are no longer needed here would be convinced otherwise if they saw the great need at this time. During my days of discouragement and homesickness (and I think perhaps it was more of the second than the first), I was comforted with the thoughts of the pioneer missionaries who came out with no one to greet them, and no home to come to such as I have.

How a Primary School Grew to a College in the Philippines

President F. G. Stuart of Iloilo tells about it in his good letter, showing how schools come and grow when a live missionary is at hand:

In 1905 a primary school offering an opportunity to poor boys who could not otherwise go to school was started in a rented house in the town of Jaro, Philippine Islands, by Rev. W. O. Valentine. The purpose of the school was to take these boys and give them such training as would result in an intelli-

gent, industrious, Christian citizenship. A first-hand knowledge of work and the Bible, with the practical application of the teaching of Jesus, were the points emphasized. Soon after the opening there were about 75 boys in attendance. Before long it became necessary to look for larger quarters.

Gradually grades were added so that the first class graduated from the elementary department in 1913, at which time the school was recognized as a standard school by the government. In 1914 a few girls entered as day students and in 1924 the school became officially co-educational. In 1914 also two years of high school were added. In 1916 courses in business, building construction, surveying, telegraphy, drawing and farming were introduced. March, 1921, saw the first high school graduating class of 17, a fine Christian group. In 1923 the junior college was organized with 11 students. In 1925 the five-year theology class was started and the first bachelor's degree granted in 1929.

Numerous other items of material acquisition should be mentioned. More important, however, are the several features of the life of the school which make it different from the public schools. The religious atmosphere from the very beginning to the present time has sent a constant stream of Christian lay workers and pastors out to be church leaders. The entire life and management of this school are dominated by religious motives. The aim is to provide education under influences which strengthen faith and build up Christian character.

The Emperor Passes By and All the People Sit to See

This isn't exactly news, because it occurred last March, but it is such a novel custom described by Miss Florence A. Nystrom of Tokyo that readers will enjoy it:

During the latter part of March Tokyo celebrated the completion of its reconstruction work and three days were set aside for the festivities. The city looked beautiful indeed in its gala attire of red and white together with garlands of green and thousands of lanterns. On the morning of the 24th, if you had ventured out on the streets you would have been greatly surprised to see the great numbers of people sitting on the sidewalks. The Emperor was to pass that way and none could "look down" upon him. Some had been waiting all night in choice locations. I wanted to see him too, of course, so I betook myself to our Misaki Tabernacle, where I was sure there would be space enough for me to stand. (I didn't know then that we would all have to sit!) However, I stood until just a few minutes prior to his arrival. As the Emperor approached

the place where we were sitting a policeman called out for quiet and one could have heard a pin drop. The Emperor rode by in a large red car and not until he had passed by did the people rise and "banzai." Then they picked up their mats and went on their way rejoicing—they had seen their emperor.

Holy Ground for the Crow Indians at Pryor

Miss Mary Murray began work at Pryor, Montana, September 1 last, where she is associated with Rev. John Frost, the Indian pastor. In a delightful letter she tells of Indian customs:

How thankful I am for the privilege of knowing the Frost family and being able to work with them. I know that I am better able to serve God because I have known them. To the Crow Indians this territory is holy ground. In 1876 when Custer and his men were wiped out there was one Indian by the name of Curley who was saved. In 1908 a council was held to discuss the opening of the reservation for settlement and Curley delivered a famous speech in which he said, "The soil you see is not ordinary soil, it is the dust of the blood, the flesh and the bones of my people. You will have to dig down through the surface before you can find Nature's earth, as the upper portion is Crow. The land as it is, is my blood and my dead; it is consecrated, and I do not want to give up any portion of it."

One day a few weeks ago the young women missionaries from Lodge Grass and Crow Agency came over here and Mr. and Mrs. Frost went up to the mountains with us and explained about the different mounds, rocks, and piles of stone, etc. We saw the mountain where the young boys went up to receive their vision. It was there that Chief Plenty Coups fasted and had his vision from the dwarf that he was to be the Chief. We went to the Arrow Rock where the dwarfs were supposed to have dwelt. It was called Arrow Rock because the Indians shot arrows into the rock for the dwarfs to use. We found there several beads that had been given as offerings to the dwarfs. Right at the foot of Arrow Rock is a large pile of stones, which is one of the group of thirty-six piles. These piles date back to about 150 years ago when smallpox killed so many of the Indians around here. An Indian woman went up to the mountain where it was customary to go to fast and pray and there she had a vision, so she came back down and started these thirty-six piles of stones, and every time the Crow people were to pass by they were to pass single file and each throw a stone on each of the piles and as long as this practice was kept up they would increase in number. This custom was

given up a few years ago, and since then the Crows have decreased by several hundred.

When Mongolsingh Taught the Village School in Assam

This excellent story comes from Dr. A. J. Tuttle of Gauhati, Assam:

At the opening of the Middle English Station School, Gauhati, Assam, among the many who sought admittance was Mongolsingh, a tall, happy-faced boy from Goalpara. He had not been there very long when, to the dismay of all, his father came in from the village to take the lad home to his wife. He had been married years before by his parents and had had no say in the matter, of course. He protested strongly, but finally had to go. He had wanted so badly to go to school. Less than a year ago he appeared at the school once more, begging to be taken in. His wife's family, it seemed, had become disgusted with his reluctance to take any interest in her and had married her to another man, thus setting him free.

During the summer vacation which followed Mongolsingh went home to work. When he returned to school in the fall his face was shining and he could hardly wait to be asked how he had spent his summer. In a village of new Christians near his home there had been no school, so the people begged him to come there and start one. He is in Class 5 at the station school, but this did not keep him from doing his best. There are but four schools among the 600 Christians in his district and they are very elementary and weak. After a week in his own home he went to the

village and conducted a school for the remaining seven weeks of his vacation, working without salary and passing on freely what he had gotten in the school.

This little village school "sat" from seven to eleven and from one to four o'clock, with good attendance at both sessions. Then, from seven until ten o'clock in the evening the adults attended their special classes under his instruction. When he left he turned over the school to a pupil who had read through the second reader; no one with higher training was available. One of his pupils, a girl, came in with her father last month to enter Satribari, the second girl from North Goalpara to leave home to get the education she cannot obtain there.

Mongolsingh's work exhibits exactly the spirit that is being developed among the other boys of the school. The training of these boys for leadership in the villages is the justification for such a school. This boy, like many another, can pay nothing for his support except his work on the compound. This, however, does not support him, because he must have time to study, that his being in school may be worth while. Christian work needs trained leaders—and so we press on. It is indeed a worthy work.

A Ground-Breaking Ceremony in Shanghai

The accompanying photograph was furnished by President H. C. E. Liu of Shanghai College with the following description:

Enclosed I am sending you a kodak picture of the ground-breaking cere-



GROUND-BREAKING CEREMONY AT SHANGHAI, CHINA

mony of the Publication Society building, which will house the Downtown School of Commerce. In the picture you see the group standing silent for prayer and thanksgiving to our Heavenly Father for His blessing. The presiding officer is Mr. S. U. Zau, director of the Shanghai Office of the Ministry of Industry, Commerce and Labor. He is a director of the College and the Publication Society. We are now working hard to raise \$50,000. It is not an easy job at this time.

(President Liu stands in the front row, fifth from the right.—Ed.)

Colegio Internacional, Monterrey, Mexico

The following paragraphs from a letter written by Miss May B. Gilbert, one of the teachers at Monterrey, give some interesting glimpses of the school and its influence.

"Not long ago we had a holiday. Usually the secretary of education in this state telephones or sends some kind of a circular telling us of the proposed holiday so that we can announce it the day before. This time no notice was received so the children came to school as usual. It was thought wise to give the day although we were under no obligations to do so. Such a groan and note of disapproval you never did hear from a group of American children when vacation was declared. One little girl begged to be allowed to stay at school and do her hand work. Others went out the door protesting they did not want a vacation. I was very much surprised and amused. No one can doubt that they have a good time here. That does not mean that they do as they please all the time. They enjoy doing their work and very seldom if ever find it drudgery.

One thing that has pleased me very much is the fact that some of our sixth grade boys and girls want to know more about the Bible. In their history class they have read portions of the Old Testament and in some of their conversations with the teacher have asked questions about the New Testament. When the teacher told them to read certain parts, they said they did not have any Bible or New Testament. She secured some from the pastor of the church and gave them to the children. One of the young men from the Seminary is interested in having them attend the Junior B. Y. P. U. and has invited them not only to the meeting on Sunday morning but also to picnics

and social meetings that have been held recently. There are certain things one cannot do in a primary school, but I feel we have a wonderful opportunity to give these boys and girls just what they need. The visits in the homes have proven helpful also. I feel sure the parents know that their children are reading the Bible and there has been no objection to it as far as I know."

FROM HERE, THERE AND EVERYWHERE

The 1930 Burma Baptist Convention at Rangoon was a great gathering, so Rev. Paul J. Braisted writes. "The great groups filled the splendid large auditorium of Vinton Memorial Hall. There were peoples from every section of the Christian community of Burma. The Burmans and Karens predominated, but there were representatives of the hill tribes, the Chins, Shans, Was, Kachins and others. They all showed eager interest. It seemed that the differences of race and creed and clan were being swallowed up in the unsearchable love of Christ."

The Harper Memorial Hospital, the much-needed new hospital now being erected in Namkham, Burma, under the direction of Dr. Gordon S. Seagrave, is built of cobblestones taken from the stream beds near the site. Dr. Seagrave appears to be exactly the man for the place he is filling there. About twenty-five of his relatives have been, or are, under the appointment of our mission societies; a splendid family record. A graduate of Johns Hopkins, he is finding plenty of opportunity to use all his skill, under circumstances most primitive and with surgical instruments of "waste-basket" variety.

The revision of Judson's translation of the Old Testament into Burmese has been completed by Dr. John McGuire of Maymyo Mission, Burma, and it is hoped the printing will begin this January. Dr. McGuire was formerly president of the Burman Theological Seminary at Insein. He went out in 1891.

Missionary K. G. Hobart, general field evangelist for the South China Mission, sends encouraging word of his experiences as he goes about among the local organizations. The Five Year Evangelistic Program seems to be sinking

deep into the consciousness of the churches and they are coming to realize their need of preachers and pastors of vision. At two associations plans were made to secure qualified men as circuit pastors for groups of churches unable to support a minister of their own. In planning for the future it is noted that the church people are deciding to apportion a larger share to evangelistic work than ever before.

Opportunities for work among the Pwo Karens of Burma are unparalleled elsewhere in the delta regions. The Pwo Karens are a part of the great Karen tribe which totals nearly 1,500,000. The results of mission work amongst the Sgaw Karens fills many of the brightest pages of mission history. As yet the Pwo Karens are scarcely touched. This great multitude is waiting for the gospel. They are sending urgent requests for a missionary family.

Three miles from Bezwada, South India, down the Masulipatam road in the vicinity of the tanneries, over 350 people gathered recently to listen to the gospel preaching by Field Secretary Kurtz. None of these people are members of the Bezwada church and constitute a special field for work. At least a hundred have been members in the various stations to the west. The Government has recently given them five acres of land for residence purposes. Twenty houses have already been erected and a sizable school with bamboo and thatched roof. It is hoped that a second Baptist church may soon be organized there.

The Jorhat Christian Schools of Assam have had a total enrolment of 187, or an increase of slightly more than 20 per cent above last year. Principal Earl E. Brock writes that the spirit of co-operation on the part of the teachers and workers has been above the average. The great mixture of races and the fact that so many of the boys have to do their work in two foreign languages presents a problem of unusual difficulty from an educational standpoint.

Dr. and Mrs. W. H. Leslie of Vanga, Belgian Congo, who were due on furlough this last fall, remained on the field to finish some translation work. They hope to come home in March, 1931. Mrs. Leslie writes: "The work keeps growing. Last Sunday we had over 3,000 here on the station compound at services. During the last two months 76 have been baptized and more are coming every month."



HELPING HAND



Our Valentine

The world stands out on either side
No wider than the heart is wide;
Above the world is stretched the sky—
No higher than the soul is high.
The heart can push the sea and land
Farther away on either hand;
The soul can split the sky in two,
And let the face of God shine through.
—Edna St. Vincent Millay.

The Candidate Secretary Talks with Girls

College and professional girls who are interested in foreign mission service are finding a real help in Miss Allene Bryan, the candidate secretary. In December Miss Bryan spent two weeks on a tour which included Colby College, Bates College, Gordon College, Newton Theological Seminary, Kennedy School of Missions, and the young people's

groups in a number of churches. Her purpose was to talk with girls who were definitely interested in missionary work and to plan with them the courses to follow for further preparation. She was very much encouraged by the enthusiasm and sincerity that were evident in each group.

On February 1st Miss Bryan will begin a visit of Baptist colleges and schools of the Middle West.

Experiences with a Gospel Team

BY GERTRUDE TEELE

Two weeks ago we went with a Gospel Team group to Maubin and had a wonderfully happy time. One boy among the group was the son of a very fine pastor who died some years ago. He had government leave from his position and so happened to be included. He went mostly to have a good time,

but at the Round Table meeting on the boat (which lasted from 6 A. M. until the boat docked at Rangoon at 11 A. M. and none realized that the time had passed) he said, "I came for a good time, but I found a very different kind of good time than I expected. I expected to spend most of my time visiting the village but I got so interested in the children that I wanted more than anything else to help them. The wonderful spirit among the Team members is something I shall never forget. It is like what it must be in Heaven. If God will open the way for me, I want to take my father's place in the ministry."

A very lovely young Karen College girl went with us for her first trip. I did not realize all that was going on in her heart, although I knew she had been deeply stirred. My little Chinese friend at the college wrote me, "Charity, when she came back, told us some of her experiences and I was quite thrilled over it. She cried for joy and I was truly envious of her. She told me that she didn't want to study any more. She said, "I want to go to every campaign they will let me and go to the Seminary as soon as I am through college." She feels that God is calling her to go into religious work.

The thing that never ceases to make the biggest impression on me is the way God uses these young people to win others to Himself. They start out, often with tremendous troubles in their own lives which need solving, but the high spiritual level which is set at the beginning of the trip lifts them into a new world, a world where the most perfect kind of friendship is possible, and where each one is eagerly giving all of himself or herself for the sake of the boys and girls they are going to help. There is no idea of going to win people from one religion to another by arguments or preaching. It is rather as a group of young people who have found a wonderful treasure which they can only keep themselves by sharing with others. It is an experiment in living Christ before keenly observant boys and girls in such a way that they will long to have Him in their own lives. One of the remarks we most frequently hear from the boys and girls is "We want to know how to be friends like the young people on the Team. They are so happy and have such good times together." It is the magic opening to heart-doors to bring the message of the best Friend in all the world, who makes

possible all other friendships. And I have come to believe that there is no other way to have this perfect friendship except through Christ, who prepares our hearts and minds to be worthy of the deepest and truest earthly friendships.

The happiest part of all these trips is that weeks later when we meet these young people, we find that their experience has lasted and they have found new power to meet their every day problems and they are experimenting in letting God plan their lives—and finding that it works.

(Miss Teele is the American missionary in the Burmese Woman's Bible School in Insein, Burma.)

Six China Shepherdesses

The year would not be complete without writing of our graduates. Each year we have graduated a group of women who are the leaders and helpers in the churches and the teachers of others less fortunate. These are the six who graduated this year and were the first to take the whole six years' course. Of these Ju Sien I (More Love) was the only baptized believer; the others were baptized while with us. She has been married for over twenty years and has two daughters, both of whom are married. She is now a Bible woman for the Chaoyang field.

Kim Hui che was born and brought up in a wealthy home and afterwards married to a man in a better class, but their wealth was squandered by prodigal sons. Now she is left a widow, penniless, with no one to depend on but herself. She is the Bible woman supported by the Women's Missionary Societies of the two Swatow churches.

Sok Jiu che's home is on the historical island of Namoa. In infancy she was betrothed to an only son and had lily (bound) feet, but her mother-in-law took a dislike to her and there was nothing but unkind words and harsher treatment. She returned home and a few years ago she came to our school. She has a keen mind and will make a splendid teacher. She is teaching in one of our larger churches and doing good work.

Not every one enters such a good home as Kim Tien che, and very few are so provided for when misfortune arises. She was betrothed when very small, as most well-to-do girls are, but before time for the marriage the young man went to foreign parts and has not been heard of since. Her father be-

queathed a piece of land to her at his death and she knows no want. This past year her people, who are not Christians, have suffered much from the communists; their home has been burned, business stopped and fields laid waste. She says that she was loathe to leave her happy home, six years ago, but her mother urged her to come, and now she is loathe to leave the school, for these have been the happiest years of her life. Pray that she may lead her own people to Christ.

Ek Ju che came to us as a very unhappy young woman, for she had had some very unhappy experiences and it has been uphill work for her to see the sunny side of things. She is bright and capable and a potential power for good.

The last one is Su Cheng che, who was abandoned by her husband soon after their marriage. She lives with her mother except at Chinese New Year's time, when no married daughter may spend the first few days in her father's house, lest she bring bad luck not only to her father's house but also to the whole village. On those days she returns to her husband's home where she has given her room and her share in the fields to the other members of the family, for she refuses to worship the ancestors. She is teaching in one of our churches and is sharing her salary with a needy friend.

Work in such a school makes life worth while even in war-torn China. Our principal, Miss Alice Chen, is an inspiration and a blessing to the school. —*Melvina Sollman, Woman's Bible School, Swatow, South China.*

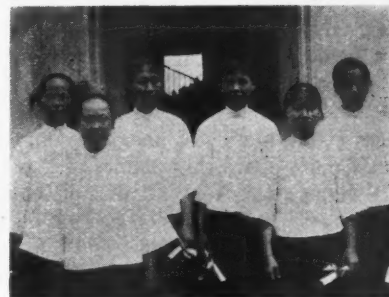
A Word from India

One of our teachers was asked by a Nationalist "why he did not wear the Indian cloth? You always wear the foreign cloth." He said, "Because I

could not afford to wear the Indian cloth. The price is prohibitive to the poor people. The boycotting of foreign cloth is not to help the poor and depressed classes, but just to show how far you can go against Government. The foreign cloth is by far the cheapest for us to wear." We are hoping for the best. So far none of our work has suffered and we do not have any fear that it will. All are friendly and cordial with us. We do not feel that we can enter into politics when there is more worthwhile work to be done. We do pray that all may be restored to peace again. —*Fannie J. Holman, Nellore, S. India.*

Another Word About India

The Malas of two villages which were within a mile of each other asked for baptism. There was no water in either of these villages. I told them I would be glad to baptize them, but the tanks were quite dry. They looked very crest-



SIX GRADUATES OF THE WOMAN'S BIBLE SCHOOL, SWATOW, SOUTH CHINA

fallen. The next day they came again and said to me—"If you will give us leave we will dig a space large enough in the bed of the tank today, and by tomorrow afternoon there will be water enough to baptize us." I agreed, and they went off quite happy, and worked all day up to late in the evening. But owing to failure of rains the ground was very hard and dry, and when they went early the next morning to the spot they found not more than two feet of water. Nothing daunted, they got pots, drew water from a well near by, and filled that pond with water sufficient for the purpose. That day we had the pleasure of baptizing 33 of those Malas. In another village, water was scarce there also, but on making a request to the caste people they gave us permission to use their step-well and we baptized 70 men and women, of whom 44 were Malas. In yet another village we baptized 55 converts, of whom 50 were Malas.—*Sarah Kelly, Ongole, S. India.*

A Prayer for Our Missionaries

Forget them not, O Christ, who stand
Thy vanguard in a distant land.
In flood, in flame, in dark, in dread,
Sustain, we pray, each lifted head.

Exalt them over every fear,
In peril, come Thyself more near.
Be with Thine own, Thy loved,
who stand
Christ's vanguard, in a storm-swept land.



TIDINGS

The Story of Chan

One spring morning Chan, a lad of fifteen, wandered into the classroom at the Chinese Baptist Mission School. He was very shy at first. As the teacher greeted him and looked into his large brown eyes she longed to know how he felt in this new country among strange customs and people. The boy was soon quite at home in the schoolroom, however, for the work is carried on in a very informal way with students and teachers like one big family. Chan enjoyed studying and grasped the English language very quickly. When the chapel speakers came each week he seemed to drink in the messages with unusual interest. By studying his eyes and the expression on his face, one could almost read his thoughts which seemed to be, "This is a new message to me. Who is this Jesus? I didn't hear about him in China. I want to know more about this wonderful man!"

Summer vacation came and Chan went to work. It was a dull summer, for he missed his classmates and was sorry to discontinue his lessons in English even for a few weeks. Upon the opening of the fall term he came back more eager than ever to study and with a heart more open to receive the stories about this Jesus in whom he had become so keenly interested.

When the singing class was started in the teacher's home, Chan hurried through his work at school so that he could attend the first night. The boys enjoyed singing the old time songs. Chan lingered after the others had left; he seemed to want to talk with his teacher alone, knowing that she would understand and advise. After a quiet talk about the Great Friend who understands all our hearts and helps us understand each other, they read the Bible and prayed together. It was not long before Chan was ready to take the next step of confessing Christ before others and following Him in baptism which was a beautiful experience for the boy. Chan started reading the Bible and praying every day. When asked to take part in B. Y. P. U. he accepted this as a privilege of serving. His first talk was a testimony: "I am glad to be here tonight and say a few words about

A VALENTINE

**To the Founders of the Baptist
Missionary Training School,
From the Girls of the Baptist
Missionary Training School—
1930**

Our hearts to you,
O Baptist women, staunch and true,
Your prayers our souls with strength
endue,

Our hearts to you.

Our hearts to you—
Lo, fifty years pass in review,
And hundreds find His work to do—
Our hearts to you.

Our hearts to you—
To Christ we pledge our lives anew,
With us you serve the Master too—
Our hearts to you.

Christ. When I was in China I was one of those students who were against Christianity. But now I have come to America and have found Christ. I have found that by taking Christ into my life I have been happier. It is easier to live in America with Christ as my Guide. I don't have so many troubles in my heart now. I have put my trust in Him."—*Marguerite A. Calder*, Chinese Baptist Mission School, San Francisco.

The Final Remedy for All Race Problems

Years ago a man stood on the streets of San Francisco preaching the gospel of Jesus Christ. It was a cosmopolitan group that stood listening to his

sermon that day. A tourist came along the street and stopped. He became interested in the message the preacher was presenting so he stayed to hear it all. As the minister finished preaching the man stepped up to congratulate him. "It was a fine message you just gave," he said, "but I wonder if you think I want to go to heaven, if it is going to be full of Japanese, Chinese and other folk whom I detest." Before the minister had time to answer a Chinese gentleman stepped up to the traveler, bowed politely and said, "Beg pardon, sir, but there may be a few Chinese in hell."

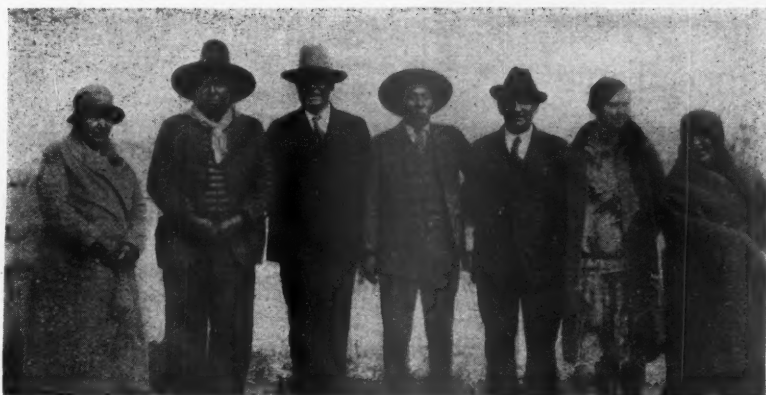
That was a long time ago, attitudes have changed a great deal since then. Many people have come to realize that there is no place for race hatred in the heart of a Christian. Personal friendships are helping us to fulfil the commandment "That he who loveth God love his brother also." (I John 4:21.) Many of our Christian people have come to know and love the folk who are here from other lands and through loving them have been the means of winning many of them to Christ.

The Christian Americanization Department is responsible for many happy friendships between the members of our Baptist churches and the folk from other lands who have come to America to make their homes here. Many a Christian woman has found her first joy in the Master's service by giving her love and helpfulness to some lonely foreign-speaking woman who was in need of a Christian friend.

Less than two years ago some of the women from a Baptist church in a growing California community went into the homes of some of the Mexican, Italian, Japanese and Armenian women of their city. At first they went to teach English and to be friends. Soon



STUDENTS' CLUB OF THE CHINESE BAPTIST MISSION SCHOOL, SAN FRANCISCO



MEMBERS OF CROW INDIAN BAPTIST CHURCH, PRYOR, MONTANA. THE PASTOR, REV. JOHN FROST, IS THIRD FROM LEFT; MRS. FROST AT THE EXTREME LEFT

the desire came to invite their new friends to their own church to worship. Then the question arose that presents itself to so many of our volunteers. "How will my church receive these foreign folk? Will the members extend a welcome warm enough to draw these newcomers nearer to the Master, or will they through their attitude hinder the gospel of love I have been trying to live before these friends?" The matter was discussed in prayer meeting one evening and the conclusion reached that this church would welcome the foreign people of various races who might want to worship with them. This church realized that the Master command to "Go and preach" means not only sending missionaries to foreign countries and to groups of foreign folk in our large cities but that it means just as much that we should reach the families living, sometimes inconspicuously, in our midst.

Today in this Baptist church children from many of the foreign homes of the community attend the Sunday school. One whole Armenian family is ready to attend church regularly as soon as the mother learns enough English to understand the minister. A Mexican woman attends services every Sunday night that her American friend can go for her, a Russian man and his wife have become interested in the church because of friendship with a consecrated member. In December the Woman's Society held a special program meeting to which the women of many nationalities were invited.

C. F. Andrews says "We shall see that the final remedy for all race problems of the world is individual spiritual effort and individual love overcoming hate."—*F. Gaye Harris—Christian Americanization Missionary, South Pacific District.*

Eva Fewel Speed, Christian Americanization Chairman for Los Angeles Association

"Because of the great amount of work in the Los Angeles Association," writes Miss Gaye Harris, "the leaders of the women's work have felt it wise to have four group chairmen under an associational chairman for Christian Americanization as they have for other phases of the work. We have been very fortunate in securing Mrs. John B. Speed, formerly Miss Eva Fewel, for our associational chairman and four capable women who will be her sub-chairmen." Miss Fewel is a graduate of the Baptist Missionary Training School and gave fourteen years of efficient, faithful service among the Indians at Fallon, Nevada. She was married in June, 1930, to Rev. John B. Speed, pastor of the Baptist church in Torrance, California.

A Little Bit of Heaven

A Swedish Baptist woman relates this experience of joy in service: "We are very happy to have a part in this wonderful Christian Americanization work, and we realize more and more what an important part it should play in our churches. One afternoon my husband and I called on a Spanish family. What a warm welcome we received from them. After a pleasant conversation with the mother, it was suggested that we have prayer. Mrs. V. called the five small children and they gathered around her, bowed their heads, closed their eyes, and were just as reverent as could be during the prayer. We made arrangements to call for the family every Sunday morning, which we have been doing ever since. After a while baptism was explained to Mr. and Mrs. V. and they were eager to follow Jesus all the way. The people who were present the night

this Spanish couple gave their testimonies of faith in Jesus Christ were moved to tears. During the holidays we were invited for dinner and they prepared a feast for us. Yes, and they even had a little gift for each one. Later we knelt down and each one prayed in his native tongue. My aged mother prayed in Swedish, Mr. and Mrs. V. in Spanish, and the rest of us in English. We experienced a 'little bit of heaven' that night."—*Henrietta Johnston, C. A. Missionary, Northern California.*

Prayer Partner Service

A volunteer wrote to me saying: "On Tuesday we shall begin to read the Christmas story from the Bible. Will you add us to your prayer list, please? The prayer partners have been praying for this reading for three weeks." This volunteer teaches a group of Italian young men meeting in her own home. A few days later I saw her and she said, "I want to tell you about Tuesday evening. The men seemed greatly interested in the Christmas story reading from the Bible. I had some copies of the New Testament on the table and they asked later if they might have them. Of course I had wished for that. Then they talked much and I found that none of them attend church so I called my husband in, for that is where he waits to help. He invited them to join the Men's Bible Class in the church and they were so pleased."



CHILDREN AT THE CHINESE BAPTIST MISSION, SAN FRANCISCO

Around the Conference Table

Early Morning Prayer

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." (Romans 10:1.)

That part of the letter to the Romans in which Paul refers to his own people has in it a most tender touch. And in that touch there is a real suggestion for us. The great Apostle to the Gentiles was not so much immersed in that great work that he did not think of his own people. He craved salvation for them also.

There is a tremendous appeal and arresting challenge to us in the lands that are across the seas. But our own people have their needs too. The absorbing interest in material things which prevails in America, the mixed population of the country, the trek from the farm to the city, and numerous other influences are complexing our situation here at home. Many of our own people, whom we love, are in dire need of the gospel. This constitutes the field and opportunity of what we call Home Missions. But, after all, that is only a geographical designation. The field is the world. Our land is a part of that field and the work in it a part of the great Christian enterprise.

Let us, then, make our prayer this month for the Home Mission enterprises, so that our heart's desire for America's salvation may be realized.

Be Sure

That on February 20th, World Day of Prayer, you pray with the Christian women of the world for all the people who know not Christ that they, too, may learn of Him and may have the joy of Christian service.

Responsibility of Baptist Women in the April Nationwide Every Member Canvass

By this date every Baptist woman should be cognizant of the fact that a nation-wide Every Member Canvass will be attempted between April 12-19. The purpose of such a stupendous effort is to arouse the interest of the entire membership to such a degree that every Baptist church may be financially sustained in its local and world-wide service, not only for this year, but for the year 1931-32.

To decide to do a great task is one thing, but it is quite another thing to carry it through to a successful end.

Since women are in the majority, so far as church membership is concerned, the key to the success of this attempt may be in their hands. Since they are always vitally interested in advance movements which affect the progress of the Kingdom, they will want, at once, to know what they can do. Here are a few suggestions:

1. *If your church has voted to join in this nation-wide effort—*

Become conversant with all the plans suggested; study local plans to see whether anything has been left undone in the way of preparation or of enlistment of all Baptist churches in the community. An envelope containing useful material, suggestions for the community and church committees, etc., has been sent to every pastor, or is available by writing to your State Convention office.

2. *If your church is not now familiar with the nation-wide effort of the denomination—*

a. Speak at once to your pastor about it. Inquire about the envelope of material, suggestions, etc., which has been sent to him, or which can be secured from your State Convention office.

b. Study this material carefully—get the information of this stupendous effort in your own consciousness; realize the present and future value of such a community effort; see that it can be done in your church, regardless of its size, whether it be in a city, small town, or in a rural district.

c. Understand that the autonomy of your individual church is not interfered with in the least, but that the strongest Baptist leaders of the community will be made available for the help of all the churches, both large and small in membership, both near and far removed in distance from each other.

d. Pray definitely that Baptists may help answer the prayer which they so often pray, "Thy Kingdom come, Thy will be done on earth as it is in heaven."

Then

e. Leave nothing undone whereby you can bring this effort before the membership of your church, seeking in every way possible to help them to vote for

full participation and if necessary to take the initiative in securing a community effort of the near-by Baptist churches.

For further information write your State Convention office.

"Missions"—The Interest-Getter

Last year the officers of the Woman's Missionary Society in Juda, Wisconsin, were greatly troubled over the small attendance in their monthly meetings. Someone suggested a six-months' contest, using the questions found on the first page in each issue of MISSIONS. The plan was advertised in the church, the pastor, Rev. O. Sivertsen, working heartily with the society. Two captains were chosen. They gave much time and effort to enlisting the interest of their team members. In each monthly meeting a short devotional service was held, the questions were asked and the contestants wrote their answers on paper. These were later exchanged and graded. The interest increased and the attendance soon grew from ten to twenty-five. An offering for missions was taken at each meeting and that increased with the larger attendance. The contest is being repeated this year.

Every woman's missionary society should have at least one subscription to MISSIONS for use in the programs of the society. *Subscribe now.* Write MISSIONS, 152 Madison Avenue, New York.

Creating the Right Psychology

Prohibition was hurt in the last election, admitted a dry leader, because, "with the help of the wet press and other propaganda a psychology has been created that is giving encouragement to the wets."

Prohibition is the law of our country, but recent elections reveal a trend of public opinion in opposing that law. A wet press greatly helps create this. Laws cannot do all (if evils in the world were eradicated by resolutions and enactments, the millennium would speedily dawn), but when a law is upheld by vigorous, persistent public sentiment, it is a valuable ally in its enforcement.

Therefore, it behooves Christian people to talk, teach, preach Law Enforcement, so that "a psychology can be created that will give encouragement to the dries." Refute the charges against Prohibition. Write to the National Civic Committee, 152 Madison Avenue, New York City, for facts that will be talking points in your civic work.

(Continued on page 128)

THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLE SUTTON AITCHISON
1153 East 56th St., Chicago, Ill.

Out of the Monthly Mail Bag

DRESSING UP THE BUSINESS MEETING

The sketch herewith summarized briefly was prepared by Mrs. Maybelle McVeigh Le Grand as the dramatic vehicle for the annual report presented to the Wisconsin State Convention last June. Its rehabilitation in dialog form can easily be accomplished by any apt program-maker, and the resulting playlet will transmute what would be, to some, unattractive business routine into a lively sketch with warm human interest and a personal application.

Mesdames State President and Secretary-Director arrive together, chatting naturally, and as they arrange chairs for meeting, the former says she hopes there will be no objection to the presence of a Mrs. Smith, who was sent by her church at X. to find how to organize and set up a woman's society. So, after explaining organizational details, Mrs. S. P. invited her to this session to get flesh-and-blood information. Other members of the group arrive, conversing naturally, Mrs. Smith being among the last. She is very fashionably dressed, and says she hopes the meeting will not be long: she has planned to take this opportunity to get a new dress in Milwaukee, the one she is wearing being in tatters! As each routine detail develops, she is increasingly surprised and expresses herself freely, inasmuch as she has been told to feel at liberty to ask any questions or make comments. Things proceed thus, the State President or someone else replying kindly to each comment by the visitor:

Prayer at opening. Mrs. Smith embarrassed, saying none of their women could possibly pray in public, and it would necessitate calling the minister in.

Devotional chairman reports. Mrs. S. bored, saying she is not much interested: don't the women *do* anything?

Member reports what the state women have done during the year. Mrs. S. says it makes her weary to hear of such strenuous endeavor. Surely the women do not take missionary work as seriously as that. What is it all for, anyway?

Chairman asks member to give data about where we send missionaries, and

the books about their work (reading contest report). Visitor doesn't understand how women find time to read such books after doing justice to *Vogue*, *The Delineator*, *McCall*, etc. Surely the reading is not for enjoyment! "The Splendor of God" is handed her with query if she would be willing to give time to such a book as that. She starts reading and becomes so absorbed that her attention has to be recalled to the matters in hand—new books for next year, study literature, etc. Mrs. S. listens eagerly and tries to buy "A Cloud of Witnesses," but is asked to wait until after the meeting.

The report of the civics committee is discussed with interest as to what might be done for the visitor's home town. With growing enthusiasm she finds her notebook and makes memoranda of data concerning White Cross work, Americanization, W. W. G. and C. W. C. plans, but turns in disgust from the treasurer's report as emphasizing that money matters must be mixed up with the endeavors of a church, until she is told that women help raise even the church budget. That reminds her that her own subscription has been unpaid for six months, but she did not know it made any particular difference. She is again sobered by the reminder that the First Commission was to women—"Go tell," and that if we value the gospel ourselves, we dare not keep it, letting our souls shrink smaller each year.

Recalling her intention about the dress, Mrs. Smith finally hurries toward the door "before the shops close," admitting, however, that the meeting has proved far more interesting than she anticipated and that she not only wants a copy of the annual report, but desires that the S. P. come over and help organize the new society. Coming back suddenly, she announces that she thinks she will give up the dress and put the equivalent \$25 into a thank-offering for the inspiration she has had today, feeling "so glad inside" that she has found a way to help her Lord. Mrs. S. P. says this is the most important meeting they have ever had and wonders what it would do for other women if she had them there. Adjournment "on call," as

it seems as if further business would be inappropriate after the transformation of that one woman for enthusiastic kingdom service.

AN INDIA EXHIBIT

Mrs. W. R. Heacock writes that in their church at Redlands, Cal., the School of Missions planned and managed a very worthwhile exhibit on India. Curious loaned by their numerous returned missionaries were arranged in show cases, glass cabinets, on walls and on tables till a large room was well filled, one case displaying coins only. A woman who had visited India served as conductress. A librarian presided at a table of books and other literature about the country, loaning these to readers of all ages. Gifts from India were awarded to those in each class reading the greatest number of pages, one of the W. W. G. girls already having covered 1000 pages. The public library had cooperated, loaning a whole shelf of books on India. Posters in all parts of the church building called attention to the exhibit, its continuance through six nights being noted. In the first hour of these 106 loans had been made.

TIMELY TID-BITS

The Pawtucket church women had "An Old-Fashioned Garden," using for vestibule posters a picture of an old-time garden and of a lady in quaint old costume. The invitations were sketches of umbrellas inscribed "April Showers," with date of meeting, also tiny sunbonnets of wallpaper saying, "Put on your bonnet and attend," etc.

The Homewood women, of Pittsburgh, inscribed their year books: "'Nited does not spell 'united' without 'u' in it; 'Sccess' does not spell 'success' without 'u' in it; 'chrch' does not spell 'church' without 'u' in it."

A UNIQUE MOTHERS' MEETING

The women of the Englewood, Chicago, church arranged a program in which a young woman looking back on her childhood spoke on "What My Home Means to Me;" then a bride of a year spoke on the same topic; a matronly mother of children gave her version; and lastly an old lady discussed it from the perspective of girlhood, wifehood, motherhood and (presumably) widowhood. The closing address was on Americanization as "work in remaking homes." (If an overseas topic is desired, it might turn upon the conduct of the missionary's home as a community model for new and non-Christians.)



FROM THE WORLD FIELDS



BENGAL-ORISSA, and Balasore in particular, had a special interest in one of the passengers on the S.S. "City of Cairo." He was Roma Khanto Sahu, headmaster of the Balasore Boys' High School, who is on his way to America for a year of study. He is enrolled for courses at the University of Rochester and at the Seminary. He is an Oriya Christian, the first of that community to go to America for further education. His family and friends and the church and school planned farewell meetings. They now have a clearer appreciation of the separation which a missionary faces as he sets forth for his new field of labor in a foreign land.

☆☆☆

THE GREAT BALL ROOM in the Government house at Rangoon was alight and astir with hundreds of visitors. Here, on display, were pictures by the Burman artist U Ba Nyau, who after nine years of study in Europe had returned to his native land. Missionary John E. Cummings, attending the exhibition, was introduced to the artist by a former graduate of the High School at Henzada. Approaching Dr. Cummings this young man had said, "Saya, do you know me?" "You are one of my more than 3,000 boys but I cannot call your name. Tell me." He was Maung Nyun, a graduate of the Henzada High School and of Rangoon University and who now is assistant instructor in Burmese on the staff of the University college. Maung Nyun speaks with pride of being an alumnus of the mission high school.

☆☆☆

WRITING OF THE Telugu mission of Gurzalla, South India, Missionary E. O. Schugren says: "We now have over 4,000 Christians on this field. Of these our caste Christians number 889 and we have recently received deputations from caste converts in three different Christian villages who are asking for baptism. We expect to see developments on this field. We expect to see established a strong New Testament church where brotherhood in Jesus Christ and not caste shall figure. It gives us joy to see this very thing developing now."

THE TWENTY-FIFTH anniversary celebration of Central Philippine College occurred September 5, 1930. Splendid addresses, at which both the backward and forward look were emphasized, characterized the anniversary. The laying of the cornerstone of a new classroom building took place on the first day. Rev. A. E. Bigelow reports that the word of the results of the Judson Campaign arrived at that time and that the building, well under way, made the announcement of special interest.

☆☆☆

A THOUSAND ACRE addition to the lands of the Kongo Evangelical Training Institution, Kimpese, Belgian Congo, gives that school abundant room for growth and development. It is here that biblical and practical training is furnished to the men and women who will go out to teach in jungle villages. Northern Baptists cooperate with the Baptist Missionary Society of England in this unusual educational enterprise for training native leaders.

☆☆☆

FROM RIGA, LATVIA, comes word of restored buildings and general progress.



REV. J. REISS, NEW PRESIDENT OF THE BAPTIST THEOLOGICAL SEMINARY IN RIGA, LATVIA

During the World War some of the little towns were scenes of fierce battles. Churches shared the fate of other buildings and ruins marked the place where congregations had met. During the past year several of these churches have been repaired and one rebuilt. Fifteen students, graduating from the Theological Seminary at Riga, have gone out to serve in these churches.

☆☆☆

THE MANUAL TRAINING activities connected with the Bapatla Normal School, Bapatla, South India, have proven very popular, especially the classes in carpentry. Missionary B. M. Johnson tells something of the work: "Our young carpentry teacher is a clever carpenter and an enthusiastic worker. Every senior student who was in this class constructed a chair or table for himself and took it home to his village, an innovation indeed. Mat and basket work have been carried on during the year, also. Many of the mats needed for the annual Mission Conference this year were made by the students." Although that part of the report dealt largely with the manual training, the spiritual training is by no means neglected. The classes in Bible help these same young men to interpret aright the teachings of Jesus and help them to relate those teachings to their own lives and to life in India.

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THE INLAND SEA field in Japan is to have a resident missionary again. Rev. and Mrs. N. D. Farnum, Himeji, have been designated to evangelistic work among the islands of the Inland Sea. Mr. Farnum has had some acquaintance with the fields, having visited there with Dr. Foote, and both he and Mrs. Farnum are fully aware that residence on this field requires the sacrifice of association with missionary colleagues. They feel, however, that the benefits to the work will justify every sacrifice. Dr. J. A. Foote of Osaka has had supervision of it but the distance from his station and the heavy responsibilities of his own work has made it manifestly impossible for him to give much time to the Inland Sea.

DID THE NATIONALS and missionaries of the West China Mission want a representative of the Foreign Mission Society to visit them? The following enthusiastic report leaves little doubt as to the welcome accorded to Dr. J. H. Franklin, Foreign Secretary. Rev. W. R. Taylor writes from Suifu: "He came into our midst and has captured the hearts of everyone, not only the Chinese and the missionaries of our own denomination but of the several other denominations here represented. A member of a sister denomination said, after meeting and hearing our Foreign Secretary, 'He is the most outstanding representative of a mission society who has ever come to West China. He seems to have a deep understanding of the Chinese and China's problems.' All, Chinese and foreigners, caught the

kindliness of his spirit and came to admire and love him as a leader." The three days of fellowship at Mt. Omei laid a fine foundation for real understanding.

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PRESIDENT HERMAN C. E. LIU of Shanghai College, China, reports a record enrolment this year: "There are more than 500 in the College, 400 in the Middle School and nearly 100 in the Elementary School. The groundbreaking ceremony for the new Baptist building, which will house our downtown School of Commerce some day, was held with rejoicing. There is much ahead of us."

☆☆☆

REV. A. S. ADAMS, South China missionary, sailed from the Pacific coast

in December. He will return to his old station, Hopo, a strategic center in the southern Hakka country. This region has felt the effects of recent political and military disturbances, but the doors of opportunity are again opening. The loyalty and steadfastness of Chinese Christians during the compulsory absence of foreign workers deserve special note. They kept many of the institutions open and running when it was exceedingly difficult to do so.

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MISS DORA I. ZIMMERMAN will be the Acting-Secretary of the East China Mission during the furlough of Rev. L. C. Hylbert, Shanghai, East China. Miss Zimmerman has had large experience in committee work and has been Woman's Society correspondent and is well qualified to undertake this work.

An Institution of Organized Kindness

BY R. F. WILLIAMS

A LITTLE old lady walked into the office of a hospital superintendent of the Northern Baptist Hospital in St. Paul, Minn., one day, with a story of tragedy that would melt a heart of stone. Years before she had been left a widow with five children. The three oldest daughters had been sent through college and had then secured positions teaching in the city schools. They had been frugal, bought their home, had it clear and were all working to get the younger brother and sister through school. Then, two or three years before this interview, the youngest of the teachers had been stricken with multiple arthritis. It had spread through her body until every joint was affected, and at the time, both legs were in casts, both arms in splints, absolutely helpless. Some six months before, one of the other teachers was stricken with the same disease. She had been compelled to give up her school and could get about just a bit in a wheel chair. The third teacher was continuing to give herself for her family. Now the doctors thought that some X-rays might possibly indicate some surgical procedure that would help. She said they did not ask free care; they had mortgaged their home and used that money, but she thought she knew where she could place a second mortgage; but somebody had told her that this particular hospital would make the bill just as reasonable as possible.

As the superintendent listened he thought, "Oh, mother, has your heart been literally broken and seared by the anguish of the years that dry-eyed you could tell a story like that, or do you not realize the tragedy that has come to your home?" Then he said, "No, you cannot place a second mortgage on your home to get money to buy care for your daughters in this Christian institution. Everything will be done for them that can be done and without any expense to you." "But," she replied, "I am not a member of your denomination. Does that make any difference?"

The mother was told that Christ had never asked the theological beliefs of any before He helped and surely this institution would not.

The daughters came. One of them was there three weeks, the other thirteen weeks. The day came for the last one to go home. As the mother came for her, the bookkeeper presented a bill for some \$42 for drugs and incidentals, and it was paid. Then, for some reason, that bookkeeper took a copy of that receipted bill and the check and laid them on the desk of the superintendent. He called for the mother immediately, and as she stepped into his office he handed back the check. Then, for the first time during his acquaintance, she broke down and cried convulsively. She said she had not known there was an institution like that any place in the world. She did not know that people

were ever so kind. This was the money she had saved to pay the interest on the mortgage, but the hospital had been so good to her that she did not know anything to do but pay this bill, and then she was going home to ask the holder of the mortgage if he would not wait until she could save the interest again. Now she could pay it.

The end of this story is a bit of a sequel. The same old lady went to the same superintendent many months later and said that the youngest daughter was to graduate from college in about four weeks, but she was so sick that it was hard for her to stay in school. Could a specialist be recommended who might help? The specialist was called, saw the young woman at once, and sent her in as a patient almost within the hour. She had a terrible thyroid. For six weeks they tried to build her up so she could stand surgery. Finally, when no more progress could be made, they tried to operate, but it had been a hopeless chance and in just a couple of hours she slipped away. The whole personnel of that hospital was demoralized for two days, and that busy surgeon did not operate again for ten days, all were so heartbroken over the tragedy of that home.

Thus, the church in its hospital work is augmenting its teaching and preaching by carrying on a healing ministry that has a place in the full program of the Christ.

The National Council of Northern Baptist Men

Men's Council News Notes

David Dahlstrom, a layman of Buffalo, New York, advises that they recently organized The Baptist Brotherhood of Buffalo and Erie County. The purpose is to make the brotherhood a clearing house or central committee for dispensing information and advice to the different men's groups in the Baptist churches of the vicinity. It will afford an exchange of ideas and methods concerning men's work and be prepared to assist men to better their activities. It proposes to serve as a channel through which interesting information about Baptist work locally and nationally can quickly be passed on to every men's group affiliated.

Mr. E. O. Uncapher, a member of the firm of Uncapher & Gillespie, contractors, Marion, Ohio, is chairman of the men's work for the Marion Association. He is now arranging for the selection of leaders of men's work in the local churches and is planning a meeting for early February in which the state chairman, Mr. Alexander, will meet local church leaders for a conference.

Mr. A. F. Thompson, president of the Thompson Manufacturing Co., Inc., of Huntington, West Virginia, is the new chairman of men's work for that state. He is planning a series of men's conferences with local church groups to be held early in March, in which he will be assisted by Mr. W. G. Boyle of the National Council.

During the fall months Mr. A. F. Williams followed a schedule which took him into the Pacific Northwest and included the states of Idaho, Oregon, West Washington, East Washington, Montana, North Dakota and Wisconsin. As a result of his visit to this section a number of men's councils have been formed in local churches. During the months of January and February Mr. Williams will visit Iowa, Indiana, Ohio, Michigan and spend some further time in Wisconsin.

A trip during the closing months of 1930 which took Mr. W. G. Boyle to the Pacific coast enabled him to visit Arizona, Southern California, Northern California, Nevada, Utah, and Colorado. In Colorado a council was re-

cently reported from the First Church, Pueblo, C. Arlin Heydon, pastor. Dr. Harvey S. Rusk, prominent in the medical profession in that city, is the general leader of the men's group in this church.

Mr. W. L. Oldroyd of Boston, assistant to the president of the Boston & Albany Railroad, recently succeeded H. A. Gilman as chairman of men's work for Massachusetts. Mr. Oldroyd is planning a very aggressive program for the coming months.

The men of Wisconsin have recently secured the consent of Mr. John N. Cadby, vice-president of the State Convention and at the head of the organization that is responsible for all the transportation utilities of Wisconsin, to serve as chairman of the men's council for that state. Dr. LeGrand is assisting Mr. Cadby in outlining a men's program.

On November 30 Mr. Williams met with the new men's council of Iowa to assist them in planning a state program. Mr. Frank R. Sage, prominent banker of Washington, chairman of the council, and Mr. C. J. Morrow of Ottumwa, secretary, were present. The third member of the council, Rev. A. J. Lee of Des Moines, was unable to attend. He will render valuable help in carrying out plans made at this conference.

In November the Baptist men of Northern California held their first annual retreat with the Waterford Church. Sixty-five men, representing fifteen churches, attended. The program was planned for inspiration, information and fellowship. Much time was given to

the discussion of problems in connection with men's programs in the local church. Mr. George S. Chessum, the efficient chairman of men's work for Northern California, led the discussion and was also largely responsible for the success of the entire conference. Mr. W. G. Boyle of the National Council was present and participated in the conference. The pastor of the Waterford Church is Rev. Pitt F. Walton.

In Ohio, the men's work has been made a regular part of the convention and an executive committee of twelve men has been appointed to assist State Chairman W. H. Alexander. Nine different men were the spokesmen for the State Council presenting the men's program in seventeen of the twenty-seven fall associational meetings. A number of associations have made the men's work an integral part of the associational organization. Associational representatives are being coached to promote the program in the local churches.

At its regular meeting held October 1, the Convention Board of Maine devoted an evening session to the consideration of the men's plan of work and resolved itself unto the Maine Council of Baptist Men. Franklin W. Johnson of Waterville, President of Colby College, was unanimously chosen as president of the State Council. Mr. Frank H. Ingraham, of Rockland, was elected as secretary. William A. Holman, Portland, President of the Convention and himself a layman, presided at the meeting. Lester T. Randolph of the National Council presented the men's plan of work and told how to organize a council in a local church.



BAPTIST MEN'S RETREAT AT WATERFORD, CALIFORNIA

Department of Missionary Education

"A Day in India"

Perhaps you'd like to know how the ladies of the Oakland (Cal.) First Baptist Church spent "A Day in India" recently. And by making certain adaptations to fit local conditions other churches might promote a similar program.

As they entered the church, the vestibule had been transformed into an "office" where posters and literature (as donated by a travel bureau and a steamship company) were predominant on the walls, tables, etc. The first thing was to secure the "Passports" which had been very cleverly worked out—each one a little folder on the front of which were the words "Passport—United States of America," and a number. On the left-hand inside was a picture of a lady cut out from a magazine or newspaper and a place for the owner's signature. On the right-hand side was information to be filled in, such as "height; color of hair and eyes; distinguishing features; place and month of birth; occupation."

Then all were escorted to the "upper deck," where the chairs had been arranged along the side walls in typical "deck" fashion. At the further end of the long, narrow room was the "Purser's Office," where each one asked for her "mail" by giving her circle number, and was handed two pieces of literature—one pertaining to traveling and the other to missionary education—which had been properly wrapped and addressed to her circle.

From there the ladies entered an adjoining room which served as the "Lounge" where health and travel talks were given. These pertained to the care of oneself while traveling; also such facts as that in India milk and water must be boiled before using, etc. At the back of the room were little booths which were miniature mission stations in India, depicting a hospital or school, made by using various kinds of equipment, pictures, folders, etc., with people in charge of each who were ready to give information to the tourists concerning that particular place.

Following all this they went to the church auditorium, where a program was furnished, opening with prayer. A

fifteen-minute organ recital consisting of Hindu music was given by our "boy organist," who was dressed as an Indian Rajah with his turban and gown; and there was also a flute solo, a Hindu number. But best of all was a mock Hindu wedding in which Rev. and Mrs. Theodore Fieldbrave and young daughter took active parts, the little girl acting as the bride. A number of our own ladies were the "guests" in Hindu costumes and meekly bowed all through the ceremony. We were fortunate in having the aid of the Fieldbraves from India—but after a study of Hindu customs, a Hindu wedding could have been worked out. The platform decorations were typical of India also.

A lunch was served at 12:30 and a very brief business session was held at the luncheon tables. Dr. Sanford Fleming of the Berkeley Divinity School gave an inspirational devotional address.

A Fine Record

Mrs. James Fisher, missionary education secretary for Arizona, summarized in a letter in November some of her activities. This is a fine illustration of the work of a volunteer secretary:

"I am beginning to think that I eat and dream missions! Since May, your Arizona secretary has addressed five women's societies; one church (morning service); two Mexican churches; the State Ministers' Conference; gave two stereopticon lectures, one on the Philippines, the other on India; spoke before four women's societies in conference, one Guild Rally and two Mexican conferences. Supervised State Guild Rally, one C. W. C. program, and presented a missionary pageant. Told eight missionary stories in Sunday schools and two in Junior B. Y. P. U. I have attended three state board meetings, one missionary conference and one School of Missions (federated women). I have presented Reading Contest to seven circles and at the present time I am teaching the women's class in the School of Missions of the First Church here for six Sunday evenings; also the Guild monthly class in the Foreign Mission study-book. Mr. Fisher and I are both teaching classes of Indians every Tuesday evening at the Indian School.

A Novel Parade


Westfield Association, Massachusetts, had a novel feature in a recent meeting, called a Reading Contest Parade. Posters were prepared and all who read five missionary books were asked to march in the first division behind a woman carrying a poster saying, "I have read five missionary books since last April." The next poster read four books, then three, two and one. The last poster displayed said, "I will read one book before next April." It turned out that over half of the women had already read five books.

Miss Margaret Holley

Miss Margaret Holley, well known to the Baptist constituency for her missionary work and addresses, is open to lecture engagements with church groups under the auspices of the Open Forum Speakers' Bureau of Boston. Her lecture topics include "The Christian Heritage," "Women's Rights Around the World," "Choosing Life's Best," "The Book of Books," "Daring for Christ," "Forward Foreign Missions." Miss Holley's unusually fine training, her experience gained from a study of Christian Missions in a recent tour around the world, her deep sympathy for the larger Christian movements, should make her services most valuable, and we heartily commend her to our people. A folder of special information may be secured by writing Miss Holley, or the Open Forum Speakers' Bureau, 1242 Little Building, Boston.

Missionary Education Conferences in Pennsylvania

In December, Field Secretary Carr held a series of Missionary Education Conferences in Pennsylvania, presenting materials and plans for missionary study. In the evening, following a supper, came the inspirational address, "Our Shrinking World," and a closing conference for men and boys on the Royal Ambassador program, materials and organization plan. Conferences were held with the following churches: Chester, Rev. L. J. Velte, pastor; West Chester, Rev. H. V. Hinson, pastor; Hephzibah Church, Coatesville, Rev. E. Paul Smith, pastor; Logan Church, Philadelphia, Rev. A. E. Repp, pastor; Tabernacle Church, Wilkes-Barre, Rev. W. H. Hunt, pastor; Green Ridge Church, Scranton, Rev. I. J. Beckwith, pastor; First Church, Sunbury, Rev. A. H. Owens, D.D., pastor; and First Church, Reading, Rev. Joseph R. Wood, D.D., pastor.



ROYAL AMBASSADORS

BOYS! BOYS! BOYS!

They Rally to the First Call!

(Adapted from "Metropolitan Baptist" for November)

The first call to Baptist boys of the Southern New York Baptist Association, to come together to hear leaders tell about Royal Ambassador Movement, was heard with response by more than fifty boys, seven pastors and a dozen of their workers from twelve different churches. They met November 15 at Emmanuel Baptist Church of Williamsbridge. Among them were eight boys and two pastors who were at the R. A. Camp at Ocean Park the past summer. With them, to talk to boys about the ideals and spirit of the Royal Ambassadors, came Floyd L. Carr, field secretary of the Missionary Education Department; L. G. Van Leeuwen, business manager of the R. A. Corporation of New England, to show motion pictures taken at Ocean Park last summer; Captain James F. Laughton, executive secretary of the Sunday School Council of Maine (formerly skipper of the *S.S. Fukuin Maru*, spreading the Gospel of Christ in the Inland Sea of Japan), to tell captivating stories of Christian adventure; Coe Hayne, J. W. Hakes, and Claude E. Morris, pastors who served as leaders at Ocean Park. The Adoniram Judson Chapter of Emmanuel Church gave a missionary dramatization of scenes in the life of Wilfred Grenfell.

Mid-Winter Rallies for Summer Camps

Announcements are out for Camp Rallies in the New England area in support of the Ocean Park Camp. Rallies were held in December in Worcester under the leadership of Rev. Wesley G. Huber of the Lincoln Square Church; in Greater Boston at the Boston Y. M. C. A. through the afternoon, with supper and camp movies at Dudley Street Church at night.

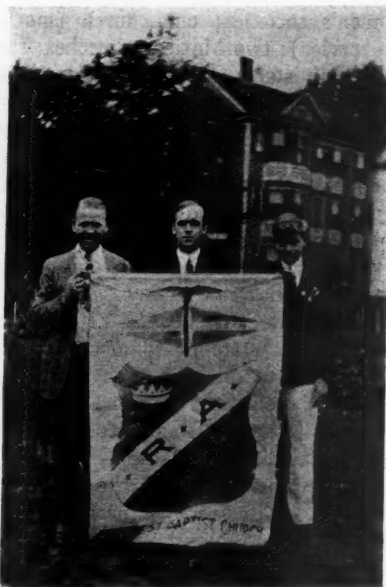
Rallies in Support of Camp Rainbow

In January three camp rallies were held in Connecticut in promotion of Camp Rainbow, 1931. Rev. W. David Owl, Cherokee, pastor of the Indian Church at Iroquois, N. Y., a favorite

counselor at camps last summer, was the speaker. Rallies were held at Bridgeport, Moosup and Hartford. The Connecticut Camp will be held June 23rd to July 3rd.

A Camp Rally in New York City

On November 15 New York City opened the fall and winter series of camp rallies for Boys' Camps with an enthusiastic rally at Emmanuel Baptist Church in the Bronx. Pastor Claude E. Morris is very proud of his thriving R. A. Chapter. They contributed to the program "Wilfred Grenfell's Call," presenting Dr. Grenfell's work in Labrador. Rev. Henry Stevenson served as chairman of the afternoon, and Rev. Elmer A. Love of the evening session. Brief speeches were made by Floyd L. Carr, dean of the Ocean Park Camp, and Captain Frank Laughton, formerly of the Inland Sea, Japan, and a member of the camp staff. Rev. John W. Hakes served as Song and Cheer Leader. The special feature was the presentation of moving pictures of camp life by Rev. L. G. Van Leeuwen. Coe Hayne, the creator of the plot of this movie, "The Mystery of the Magic Scroll," was present and was introduced to the 75 boys.



BANNER MADE BY LIVINGSTONE AND JUDSON CHAPTERS

An R. A. Banner

The Livingstone and Judson Chapters of Jamaica Plain, Mass., have made a beautiful Chapter Banner of white satin, painted in blue and gold. The banner was designed by Charles Cook of the Livingstone Chapter and painted by Walter Sherwood. The boys in the picture are, left to right: Vincent Savill, Ambassador-in-Chief of the Livingstone Chapter, Stanley Strom, and Charles Enscher, Ambassador-in-Chief of the Judson Chapter. The boys are very proud of this banner and since they accomplished such fine results with an expenditure of only six dollars it offers a suggestion to other Chapters for the making of their own Chapter Banners. MISSIONS welcomes other pictures of this sort. Our congratulations to these Massachusetts Chapters!

New Chapters of Royal Ambassadors

New Chapters were granted charters during November in the following churches: Bethel Church, Denver, Colo.; First Church, Cambridge, Idaho; Forest Hills Church, Berkeley, Cal.; First Church, Murphysboro, Ill.; First Church, New Castle, Ind.; Burton Heights Church, Grand Rapids, Mich.; First Church, Pleasantville, N. J.; First Church, Mexico, N. Y.; South Park Church, Buffalo; First Church, Tonawanda, N. Y.; First Church, Gallipolis, Ohio; First Church, Fredericktown, Ohio; Bethel Church, Fort Fairfield, Me.; First Church, E. Liverpool, Ohio; First Church, York, Pa.

Pastors who realize that "it is easier to form than to reform," are keen to organize chapters of teen-age boys to develop the international mood and the interracial heart.

Plans for Intermediates at Elgin

At a conference with the educational leaders of the First Baptist Church of Elgin, Illinois, it was decided to incorporate in the opening worship program of the intermediate department once a month, alternate programs taken from Missionary Heroes Courses 1, 2 and 3 for boys; and from "Crown Jewels," the programs based on Mrs. Swain's book entitled, "My Book of Missionary Heroines." Rev. L. H. Koehler, director of religious education for Illinois, and Secretary Floyd L. Carr met with the Elgin leaders. Here is a good idea for other Bible schools.

WORLD WIDE GUILD

"All who have lived and gone,
Since Time began—

And all they have ever done

Since Time began—

Their every thought and word and deed
Has been unconsciously a seed
Bringing its influence to bear
Upon my mind and character.

And equally—

Till Time shall end,

And on through all eternity

In its degree

Each thought and word and deed of mine
Or makes or mars God's fair design;

Not one but has its due effect

In ways by me all unsuspect

On all who shall come after me.

—John Oxenham.

Such thoughts as the above rouse us with a start. "In ways by me all unsuspect—" How often we are caught off guard, and yet it is good to know that one's unconscious influence may be a reflection of the Christ spirit within.

Speaking of Birthday parties! Such feasts of eye and soul as I have had this past fall attending Fifteenth Birthday parties! The first one, in Connecticut, has already been described. Then came Western Pennsylvania at Uniontown with its theme, "Fifteen Years Old and Still Going Strong," and with one outstanding and radiant personality in Helen Hunt, dean of women at Judson College, Rangoon, Burma. After that a few days at home and then on to Indiana after a lapse of five years. It was so good to see those fine Indiana Gu Gi's again. The state secretary, Myrtle White, and her associate, Lyle Southard Harris, are shining examples of team work. By the way, Lyle was married just one week later, and yet she stayed through that entire Convention and fulfilled every obligation. How is that for devotion to Guild work? Indiana girls gave her a floor lamp for the new home. Every detail was worked out to perfection in the program and in the hospitality of the Shelbyville Church. Indiana had one unique feature, a breakfast Conference of Association Secretaries with the state secretary, and eighteen of us met at exactly seven A. M. Saturday and not only had a

valuable conference but a delicious breakfast in a quaint tea room.

One word more and I will leave Indiana. The Teen Age Guild wore white costumes with blue belts and ties made especially for the Convention. They acted as ushers, and on Sunday morning they substituted white belts and ties and served the Communion. It was all very beautiful. Congratulations to Myrtle White!

What shall I say for Eastern Pennsylvania? It was held at the Memorial Church, Newberry, just across the river from Williamsport. The beauty of the banquet defies description. Each Association marched in carrying a symbol of light, and the prize was awarded Reading Association. They carried small lighthouses with a flashlight on and off every four seconds. Newberry girls under the direction of Mrs. Wurster made 360 hand-painted worlds like the one in the Guild Poster and 360 girls copied from the Poster with a standard on the back so that the girl would stand, and in her lamp was a tiny candle. When we sang "Let the lower lights be burning" each tiny candle was lighted and held high and the electric lights were off. Can you visualize it? If you wish any topics on light, send to the greatly beloved and marvelously efficient state secretary, Mrs. Joseph Harrison, 1442 Markley St., Norristown, Pennsylvania, for a program of that Rally.

New Jersey had a most constructive program and Saturday morning was ideal because we were unhurried. There was time enough to discuss everything. The Rally was at Red Bank, and the banquet was at a Motor Boat Club, literally over the sea, and was very lovely. Miss Buchanan chose her Convention theme, "Ships," advisedly. Miss Linnie Holbrook of Assam gave messages at Eastern Pennsylvania and New Jersey that stirred all hearts to a new appreciation of our Worth While Girls in Assam.

The last to date was Western New York, at Buffalo, in my own Prospect Avenue Church. Light again was the theme, but Josie Willis, the state secretary, started something new. Her awards for Posters, Mileage, etc., were subscriptions to MISSIONS magazine. I

can see a satisfied smile o'erspread Dr. Grose's benign countenance as he reads this sentence. Why had none of us thought of that before? Of course in all of these Rallies Dr. Grose's Hymn and Glee were featured. It was interesting to find that in almost every one there were from five to ten Chapters that had been active through all the fifteen years, though the personnel of the Chapter had changed.

In Western New York at the Consecration Service seven girls declared themselves as pledged to definite missionary service, among them the Buffalo Association Secretary, who hopes to go to the Kindergarten in Rangoon, Burma. Probably Gladys Skevington can hold a group of Guilders spellbound, too, but rarely have we heard anyone like Florence Skevington at the Western New York Rally. She has personal charm, delicious humor, human insight, graphic description, and best of all a normal and deep spiritual emphasis. Get her if you can!

My apologies to all who have sent me long and interesting detailed reports of these Rallies, but space forbade any further mention than the condensed paragraph given above. Kansas had two glorious week-ends, one at Wichita and the other at Iola, and Miss Stevenson writes as enthusiastically as all the rest. Now Vesper reports are coming and they are equally thrilling.

The Guild Book is just off the press in its third edition and with a few changes and additions. The price is \$1.00 and every Chapter should have a copy. Only three months of the year left to reach our Goals!

*Faithfully Yours,
Alma J. Niles*

Miss Phelps' Message

Dear W. W. G.:

Massachusetts is a large state, as I have been finding out during the past month. I was in Eastern Massachusetts for a week, and every evening I went to a Guild Banquet in a different association with Miss Helene Moore, W. W. G. state secretary, and Miss Gladys Schurman, C. W. C. secretary. The meetings were held at Amesbury, Framingham, Lowell, Taunton and Brookline. Even the rainy weather did not dampen the festivities and during the week the total attendance at the Rallies was over 400. Cooperative work

is being strengthened by a joint social meeting of all the W. W. G. and C. W. C. associational secretaries and the state officers. The girls of the state are making a unified and strenuous effort this year to organize and support the C. W. C.

My first banquet in Western Massachusetts was held at Fitchburg with the girls of Leominster, Winchendon, Clinton and Westminster as guests. Mrs. Sherman Perry, New England district secretary, attended that rally and made an enthusiastic report on the success of the recent Tri-State House Party at Jaffrey, New Hampshire. The Guilds of Greenfield and North Adams are wide awake and both had splendid rallies. North Adams is the home of the new Western Massachusetts W. W. G. state secretary and the rally there was the first which she had attended since her official appointment.

In the First Baptist Church of Pittsfield there are four Guild Chapters, the Worth While, the Mildred Holt, the King's Daughters and the Liwomi. They

have two meetings a month, one for each separate group and one a joint gathering. This winter each joint meeting is to be a competitive one in some different phase of their work. At the recent banquet the contest was for new songs. The winning chapter each month decides the form of the contest for the next time and badges placed on a shield record the victories. Isn't that a great way to increase attendance, reading and theme writing?

Ethel Brooks Phelps

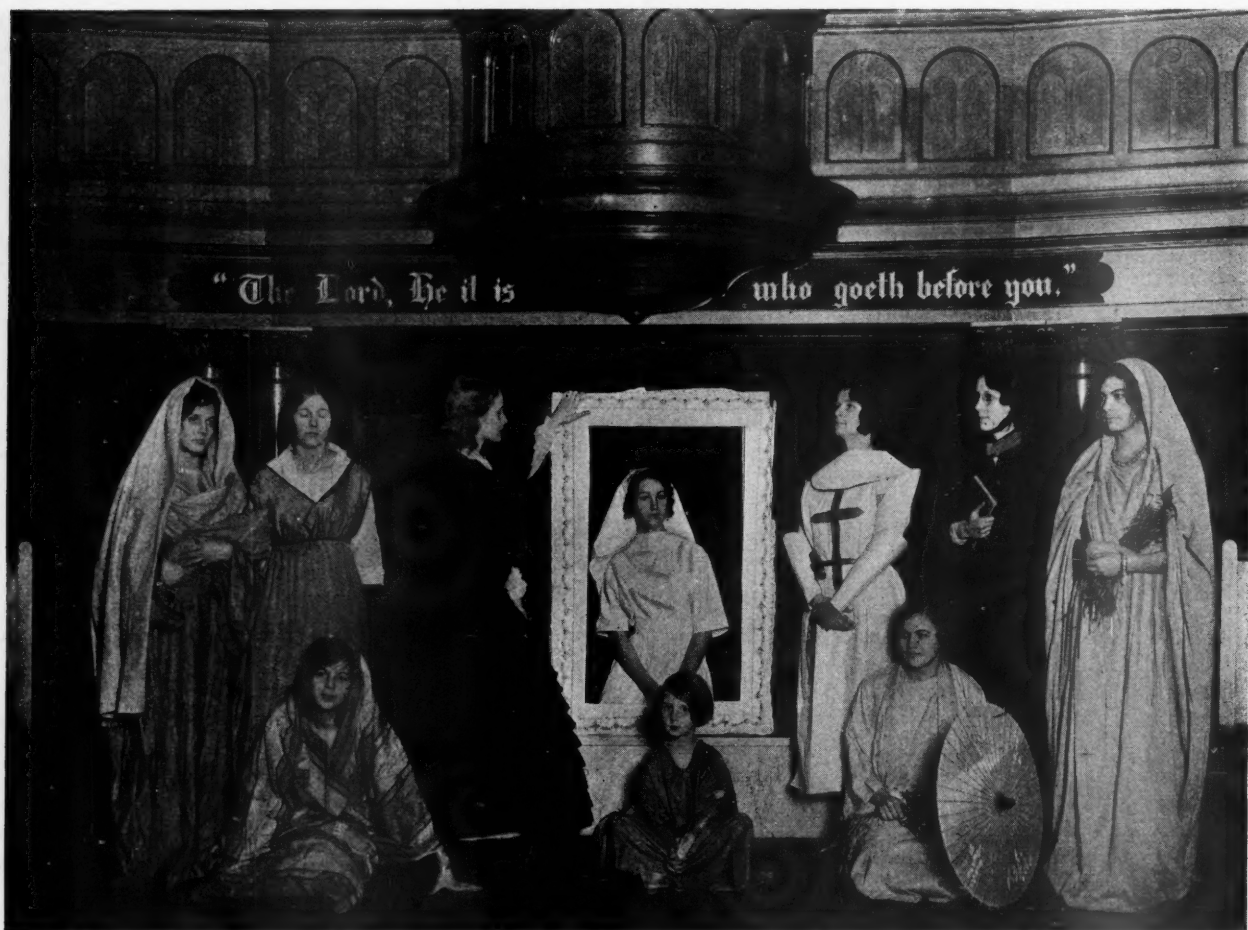
Summer Activities, Blackfoot, Idaho

The Teen Age Guild in our Baptist Church is composed of members of a Sunday school class now doing third-year intermediate work. We are a little over a year old and have accomplished several things. During the summer the girls have read twenty-four mission books and sent two nice White Cross boxes, one to China and one to Puerto Rico. We gave the full amount of our Special Gift to the denomination, and

the play "The Country Cousin." We now have a new Christian flag ready to put up in our church. We are happy in our work and each month we read in MISSIONS about other Guilds in the Northern Baptist Convention.

A Different Birthday Party

I am so happy over the success of our Birthday Party that I want to pass the idea along. Since it is the Guild Girls' Birthday, I thought it would be nice to celebrate it in our own Chapter. We could not have the party in September, so we planned to have it the first Friday in October. Several girls in our Sunday school have a vague idea of what the Guild stands for and what its aim is, so in planning the party I tried to make plain that the Guild was not just a society of our own church or state but a world wide society. The invitations read: "America invites you to a Birthday Party given for all Baptist girls of every nation. So dress in the costume of your native country and join us at the First Baptist Church." The color



LIVING PICTURES OF WORTH WHILE WOMEN PRESENTED BY WORLD WIDE GUILD OF FIRST BAPTIST CHURCH OF JAMESTOWN, NEW YORK



WORLD WIDE GUILD, BLACKFOOT, IDAHO

scheme was blue and white, and the room was lighted by Japanese lanterns and white candles. There are five large windows and each sill was made the scene of some country. In one of the north windows was an Alaskan scene. Cotton formed an igloo and the icebergs. A team of dogs harnessed to a paper sled waited in front of the snow house. Christmas snow was sprinkled upon the cotton, making it glisten in the light.

The next window represented Arabia, with a great deal of sand and several toy camels carrying Negro boys, forming a caravan.

The third scene was Japanese. A large Buddha occupied the center of the window. Two Japanese girls were placed on either side. Japanese lanterns were suspended from a wire across the window.

An African scene filled the fourth window. A clay hut placed near the center scene was surrounded by paper trees. Several toy Negro dolls, a toy elephant and snake of clay coiled under one of the trees made that picture.

The last window was an Indian scene. A mirror for the water, a wigwam made of brown paper, surrounded by trees, a toy deer, and at the edge of the water a toy Indian girl in a canoe made a realistic picture.

Streamers of blue and white were draped at the windows so that we saw the world through the Guild colors, and a small white candle was placed above each scene, representing the Guild girls' light in each country.

The president was dressed to represent America, and girls dressed in costumes of different countries told what the Guild had done for them in bringing to them the Light of the World. The whole atmosphere was impressive and helped the girls to realize that the Guild includes girls of every color and race. At the close of the talks America challenged the girls to help the Guild accomplish as much in the next fifteen years as it had in the past.

Extension Work in Cleveland Association

We have just had our Fall Rally, with an attendance of 160. Last year we held several Guild services in the different Baptist churches, the entire evening service being in charge of the Guild girls, for the purpose of putting Guild work before the people. These services have been a blessing in the churches. We have had charge of one evening service this year and have invitations from four or five other churches to come to them. On these visits the Guilds from all over the city send some representatives and the girls dress in white with blue scarfs. We vary our program, one time giving a pageant and another time the initiation ceremony, and we always form a circle around the congregation at the end and close with a candlelight service and "Follow the Gleam."



TEEN-AGE GUILD, GRACE BAPTIST CHURCH, BROOKLYN, N. Y.

Studying Braille

Our Will Win Girls' Chapter in Trinity Church, Cleveland, was organized three years ago and we have 22 members. We love the Guild work. We have always been a standard chapter and this year we are working to be a super-standard. Our gifts to missions have increased each year, from \$40 the first year to \$75 the second, and this year, although a hard year for many of us, we have increased our gift to \$100. At first we raised our gift by having cake sales, etc., but this year we made individual pledges, each girl pledging as much toward the gift as she could, and God is blessing our efforts. The money

is coming in much easier than the old way. We had one-fourth of our gift paid by assembly time last July.

We have organized a Junior Guild, also a C. W. C. Company. Three groups of our girls go out Sunday afternoons to teach in various Missions, one to the Russian, another to the Rumanian, and another to the Willow Baptist Mission.

For three years several of our girls have been studying Braille, going every week to a blind woman to be taught, and they are becoming quite adept in transcribing books for the use of the blind.

The picture shows only half of our members as we looked when we held our graduating exercise last June, using the program suggested in the study book. We gave this program at the prayer meeting and our pastor wants us to repeat it next June at a Sunday evening service.

Out of the Ruts

Tradition, habit, or the easiest way, one or all, conspire to keep us in the same old rut when planning Guild House Party or Rally programs. Here are suggestions which are new and which have been worked out by daring souls in different parts of the world.

LIVING PICTURES OF WORTH WHILE WOMEN

VESPERS AT JAMESTOWN, NEW YORK

Mrs. Marvin Gustafson, who designed our beautiful Birthday Poster, keeps her unusually acute mind at work on Guild matters when it is not busy planning for her home and two little girls. This is what she worked out for Vesper Sunday, told in her own enthusiastic manner:

Our Vesper Service was beautiful! It rained and snowed and was almost an impossible night, but our big First Church was crowded—people standing! In the choir loft above the pulpit were forty girls, all dressed in white robes, who sang at intervals. In the center



WORLD WIDE GUILD, TRINITY BAPTIST CHURCH, CLEVELAND

and under the choir we had a large brown book which our president opened and in an old-fashioned frame were the pictures of great women. Mr. Wilson, our pastor, read their lives as they were shown and we had the church dark and a very bright spotlight on the pictures. The pictures were of outstanding women and from our big group of Guild girls we picked out those who could be made to look as near as possible like the original of the picture. The characters were:

Hanna and Samuel—As she promised God to bring her son Samuel to the priest, Eli, so our Guild promises world love, which each Guild girl tries to share as did

Ruth—In the fields of Boaz she filled her mind with worth-while thoughts of life and thus she became as beautiful a mother as

Mary—To do this, we too must have a vision as had

Joan of Arc—We can in many ways have the courage of

Harriet Beecher Stowe—Who helped strike off the slaves' shackles with her pen and,

Florence Nightingale—Who taught woman how to intelligently help the sick and wounded, or

Elizabeth Fry—Who visited those in prison, or

Fanny Crosby—Who in her darkness gave light in beautiful song to the world, or

Ann Hasseltine Judson—Who gave to Burma the light of Christ, or

Ida Scudder—A doctor who has brought to thousands in India healing of body and soul, and

Evangeline Booth—Who has gone into our slums with the love and light of Christ our Saviour.

Large whirling globe, with spotlight on it, as choir sang "Follow the Gleam."



Thoroughness

February is the month when we begin our study of India. The study books are splendid and costumes may be made easily. So many people have taken world tours during the last years, that it will not be difficult to borrow objects to give our meeting rooms atmosphere.

It is always great fun for the children to play the stories they have heard and there is a distinct value in doing this. Mrs. Elizabeth Miller Lobingier has written a booklet entitled "Informal Dramatization in Missionary Education," price 25c, which gives splendid suggestions and danger signals for this activity, so that no leader need make mistakes with this booklet in her hand. If any group wishes to put on a regular play, a very good one on India is "Tara Finds the Door to Happiness," price 25c. Send to our Department for these two pieces of literature.

February is also the month when we think of Lincoln and Washington and St. Valentine. We should call attention to the latter with the idea that it is a good time for a group to remember some missionary or friend or another group with a Valentine. But it is, of the two former patriots that we need even more to think in these days. Adults and children are so busy that it seems impossible to find time to be thorough

about anything. Lincoln and Washington could never have been the great leaders they were if they had not been careful in making and developing their plans. Haphazard and last minute scattering about to put something over was not their habit of mind or method of procedure. Too often it is the process by which some of our religious work is attempted. It is important that our children be taught that only our best should be offered to the Lord. They will be willing to give their best and do their best if the best is expected of them, but if something less and inferior is condoned and accepted with apologies, the inferior will be the standard for the future. "Give of your best to the Master" may well be our motto. There is an alumnae association of a girls' seminary in an Eastern city which has never lowered its ideals and whenever a play or musical or lecture is announced, every detail is so carefully attended to that the occasion is creditable and delightful. Stage-setting, costumes, flowers, lights are ready, parts are learned (not read or stumbled over) and because this association has always expected this excellence it will probably always have it.

Mary L. Noble.

Greetings from Miss Phelps

Dear C. W. C.—All this last fall I've been complaining that I hadn't had much chance to attend the regular meetings of C. W. C. companies. But during November and December I have been fortunate in meeting a lot of Heralds and Crusaders in Western Massachusetts. The first meeting there which I attended was at Fitchburg and they had as their guests the Company from Westminster. We had a double story period that afternoon and then an exciting game of Going to Jerusalem.

In North Adams the Company have their state secretary, Miss Elizabeth Mabbett, for their leader. Ermyrn Russell is the president, and she led a very lovely devotional service with songs, prayer and responsive reading. After the business meeting and the story I was surprised by a peppy lot of cheers.

The last meeting I have attended was at Holyoke. They asked me to join them in their program. I had to leave before the hand work period but some of the boys showed me a huge West Indian village which is nearing completion. A great deal of sawdust had been dyed with green Tintex to make grass, and a little left the natural color to form the paths and roadways.

Ester Brooks Phelps

News from the Leaders

From Miss Fannie Holman, Nellore, India—I will just tuck in a note with the children's letter. I think that we will be able to follow the Home Mission study book pretty well this year. I am trying to make outlines and such so that the work will go on while I come home for furlough.

We are looking forward to Miss Sandberg's visit. I only wish that you both were coming with her. It would be fun to transfer our Board to the field for a Board meeting, wouldn't it? Miss Tencate has enjoyed being with you all so much.

Many thanks to you for sending out the material. I think that we can use nearly all of it. We are getting so well acquainted with other lands and it does help a great deal. The children all feel that they have a real part in the Kingdom's work.

I leave for home next April and will arrive the last of June or the first of July. I hope that Miss Tencate gets back. You both have been in my thoughts a great deal and I send you my best love and sympathy.

From Miss Pease, Wakefield, Mass.— Our president and secretary wear beautiful scarlet capes at the meetings and two Heralds march ahead of them as they enter the room. We are progressing a step at a time for it is my first experience with C. W. C.

From Mrs. O. C. Mitchell, Oakland— My boys and girls meant to write you about our graduation of Heralds to Crusaders. That was a beautiful sight. Fifty boys and girls sat around one long table the length of our church parlors, while their parents made a complete circle around the rooms. The decorations were of red and black, favors and place cards being made by the girls. We used our milk bottle tops and wire to make nut cups, covering them with red crepe paper and sticking the name card on with a C. W. C. shield sticker and on the side of the wire handle a pretty red rosebud. They made red roses to stand alone at each place also and the center piece was real fragrant velvety roses and maiden hair ferns. We served red jello topped with whipped cream and C. W. C. cookies and red and black mints. They will never forget their C. W. C. graduation party nor will their parents. The graduates marched in like little soldiers carrying their banner and pennants. I let the president have charge of the program as much as possible. After the graduation party they had a great time giving cheers and yells. And after refreshments they played games learned at our C. W. C. meetings. I have them meet every Monday after school. We have completed "Children of Sea and Sun" and are now beginning "Sugar Is Sweet." They read library books, too, and do hand work. I never fail to urge C. W. C. reading, as I give my talk on the Reading Contest for the association. Our C. W. C. limb or tree has more red for five point books and gold for ten point books on it than does any other limb. We always read C. W. C. pages in MISSIONS and enjoy them so much.

BOYS' & GIRLS' COLUMN

North Adams, Mass.

Dear Miss Noble: Miss Mabbett asked me to write you a letter. She wanted me to tell you about our C. W. C. The other day we had election of officers and I was made secretary again. We have for officers, president, vice-president, secretary, treasurer and li-

brarian. We are now studying about the boys and girls of Porto Rico and last week the children of the C. W. C. wrote them ten letters. The names of the children were given to us by our missionary, Miss Huber.

We acted out the story of Columbus coming to the island and how the second time he came back and couldn't find his men. Then we acted out another story of a missionary and how she brought a Bible, out of which she told stories to them, and how she brought dresses to them.

We are making, to send over there, scrapbooks for a hospital and the boys are making toys out of beaver board.

Florence Canedy, a girl who took a trip to Havana, came to tell us about her trip. She said that she sailed on the S. S. California. She also said that there were over 300 on deck and that there was a library and children's room on the ship. She said that her room was filled with flowers of all kinds. The ship that she was on passed the Statue of Liberty. She passed the shores of Florida two days later and saw the first palm trees she had ever seen. She also saw Morro Castle, which is 350 years old. She said she didn't see many schools. Well, I guess that is all she had to say. Your true friend, *Luella Brown*, Secretary of the C. W. C.

Nellore, South India.

Dear Miss Noble: Your Crusaders wish to say "Thank you" for the letter and automobile which you have sent us. We are going to use it on a journey to the West Indies this year. We feel that we will be very near you.

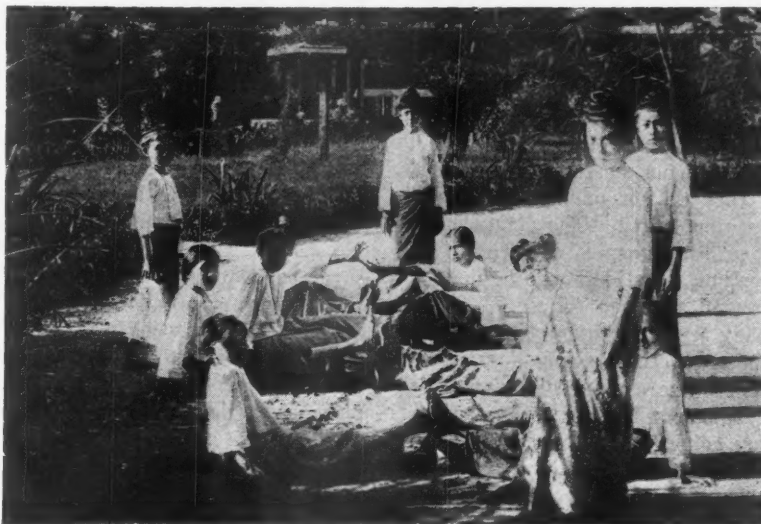
Last Sunday at our meeting we remembered you and your sister, for we heard that your mother had gone home to Jesus. We are sorry for you, but we are not sorry for her, for she is at rest and in a beautiful place, we believe.

There are so many of us this year that we are going to, at last, form our Herald and Jewel Bands. Don't be surprised with a picture or two if we can sit still long enough to get one or two. Miss Santhosham has gone to another school; so we have a new leader. Miss Miriamma is learning to be our leader, so that she can carry on next year, when our Missammah goes home to America. We are helping her to learn, for we have been Crusaders, some of us, for three years now. We are going to do all we can to help the Heralds and Jewels, too.

Our Crusader Company meets the first Sunday in each month and we look forward to that time with a great deal of joy. This month we had to meet the second Sunday because the big Sunday school met on our time. We do not mind, but we do not wish to miss any lesson at all.

We are hoping to buy lots of things for the journey, which we are all taking together. Our offering is not large, but we will send our bit to help carry the message to others.

We wish that we could see you some time. Won't you come and see us? Our big sisters in the Guilds would like to see you and your sister and then we would feel better acquainted. We know that you are our friends just the same, but do come and see us. With loving salaams, we are—*Your Crusader Boys and Girls.*



HIGH SCHOOL GIRLS OF MANDALAY, BURMA, PLAYING A "HURDLE GAME"

Letters from Buddy Buker

Buddy is a little boy about five years old, whose father is one of our special missionaries in Mong Mong, Burma. Ever since Buddy could talk he has written letters to the boys and girls in the Baptist Church in Lewiston, Maine, which is the "home church" of his father and mother. Some of these letters are loaned to us, as we are all interested in what Buddy does in his far-away home. I feel sure he would love to get some letters from you who are Heralds and Crusaders, with a Valentine or Lincoln post card enclosed. His mother is ill just now and I know it must be a lonesome time for him and his father. We must pray especially for them now.

Mong Mong, Burma.

Dear Brothers and Sisters: My mother thinks it is about time I wrote you again, so she seats herself at the typewriter and tells you what I want to say.

Night before last we had a lot of excitement here in the valley where we live. It was full moon and at eleven o'clock all the Shan villages began to celebrate by shooting off fireworks and guns, and making all the noise they could shouting. It was very noisy for twenty minutes or more and then all was as still as a mouse. While they were making such a noise one of the men came to the window of the room where we sleep and called to my father. He said, "Hapa lu," which means the moon is going bad or being destroyed. So we looked out and sure enough the bright, big, full moon was being covered up, for it was an eclipse.

Gradually it became darker and darker and when it was all covered up the Shans did not make a bit more noise. I do not know if they thought it a bad omen from the gods or what idea they had. They are heathen and do not know that Jesus takes away all fear out of our hearts, so every little thing they do not understand they are superstitious about. The man who told us about the moon is a Christian and he was not afraid, although he does not understand about an eclipse.

Today my father went to bazaar and bought me a tiny, weeny dog. He is about as large as four of my mother's fists. His hair is black and very long. We are going to take care of him very carefully and not let him go out at night, for the leopard will surely get him if we do. I was so happy when daddy brought me this little dog, for I



VESPER AT GAUHATI, ASSAM

missed my other little playmate, the dog the leopard caught. When I got hold of this new one I climbed up on the couch and hugged and hugged him. Mamma made him a nice little nest of straw and now he sleeps. This little dog only cost us 25 cents. How much would you have to pay for a puppy? We have a cat and he looks and looks at the dog and wonders what kind of a creature that is.

One day we were just sitting down to dinner when we heard a funny squeaking noise just outside our yard. My father went out to see what was the trouble and there was a great big green poisonous snake with a big bunch in his stomach where he had just swallowed a toad, that was making the queer squeaking noise that we heard. Father killed the snake with a big stick and so we have one less snake to bite and poison us. That makes four snakes we have killed right around the house.

We had a hen sitting on thirteen eggs just a few steps from our back door. One morning, about four o'clock, the old leopard came and ate her up. No one knew anything about it till we saw the feathers strewn around and the footprints of the big beast were very plain to be seen.

Two weeks ago a boy who works for us here came after the Sunday morning service and said he wanted to be baptized. My father asked him some questions to see if he understood about Jesus, and he knew about Him quite well. That afternoon we all went down to the brook, a half mile from

here and near the Shan city. There was a pool large enough to baptize him in. A Shan woman was washing her clothes, but she left when we told her what we were going to do. She called her village and soon a large group of Shans came down to see what queer customs the white people had. Mother played her concertina, and then Father baptized the boy after he had said some words in Lahu. He had to walk home in his wet clothes and I guess he was cold, for it was a cloudy day.

I did not have to walk much, for a nice, big boy carried me home on his shoulders. I hope you pray hard for these people. Lovingly—Buddy Buker.

Mong Mong, Burma.

Dear Brothers and Sisters: Well, I have done a great thing this morning. I have gotten my mother up at five o'clock to write this letter. She had no idea of getting up, but she said that it was no use to try to sleep any more if I was going to keep up the singing and talking that I had started. My father does not mind how much racket I make, or how much I tumble over him; he sleeps right along like he was having a beautiful dream.

I had such a good time with the little boys and girls when I went to the Wa country with father and mother. that I thought you would like to know some of these boys and girls, they are such fun. Some of them are pretty. Some are so dirty I could not tell where the dirt left off and the little boy or girl began. But they are all the same about me. They like to watch me at a safe distance, but when they see me coming toward them, they go like a streak of lightning to the biggest person nearest them. They act like I was going to eat them up. If they could only look into a looking-glass and see how dirty they are, I guess they would not be afraid I would eat them.

Some of them that are about as big as two of me will let me play with them. But even those big ones cannot stand regular boys' play, they get so scared when I begin to really get down to business and have a regular set-to with them. Lots of them go off howling like little babies unless my mother or Ok Tau comes and helps them out by taking me away. Isn't it funny?

Well, I am quite young yet, but I am finding out that there are lots of things that folks do not seem to thank us boys for. Do you find that there are lots of things in America people do not like if you do? It is all very strange.

There was one little girl that I liked very much and so did my mother. She was clean. That makes a big difference. Well, this little girl would hold out her hands for mother to take, and when she got into mother's lap she cuddled down just like I do. Of course that pleased mother. She tries to hold lots of them, but they are all as scared of her as they are of me, and that is funny, for she never tries to rough-house them. This little girl was so "tame" she did not cry when I tried to pick her up; she even seemed to like ME. Wasn't that very, very nice!

Her mother had made her a little dark cap and on the top of it were little silver buttons. Her pretty little dark dress had silver buttons and funny little other silver things on it, too. I wish mother would put some things on my clothes like that. I would have lots of fun playing with them. I tried to pick off some from this little girl's dress, but when my mother saw it the fun stopped right off. Funny what lots of things we boys can't do! Maybe some day you will see this little girl, for mother took a picture of her and me together. She was only one and a half years old.

At that same place were two other children that came to look at me, but not to play. One had on a white dress with a red sash. The other one was a boy. Mother tried to take their pictures with me in the center. Dear me! That girl was so scared she cried very hard and tried to run away. She was about three and one-half years old, I guess, though she acted like one year old. I do not think that picture will come out very good because she acted so.

Oh, did you ever have a rat get in bed with you? One night father was staying at another village, so I slept with mother, to protect her, you know. Well, we had not been in bed very long when, kerplunko, down dropped a rat right between our heads. He got out just as fast as he could. He did not even take time to say 'Scuse me! Mother said that it was perfectly all right that he did not stop to say it. This was in our new house that the Wa people have built in a village four days from Mong Mong.

This is all I have time to write this time. I have many things to do. I must go right off now and attend to Peter, my dog. I have to keep his dish full of water all the time and it is a big job. He drinks most as much as a horse. And if he does not drink as

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much as I think he ought to, I get hold of his head and try to pull him to the dish, or else I take the dish to him and put his nose into it. But that is one of the things he doesn't say "Thank you" for.

Thank you, dear friends, for what you are doing to help me. Mother says it is because you love Jesus and want to do things for Him that you save your pennies for me. Do not forget to pray for Jesus to make me a good boy, so I can help these people. Lovingly, your brother, *Buddy Buker*.

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A Burmese College Girl's Letter

By HELEN B. MONTGOMERY

NOT long ago I got a letter from a young friend of mine in Burma. I thought that a great many American girls would like to read it. So, without asking her I am printing most of it in MISSIONS. The writing is exquisite. I wonder if our girls could write as good a letter in French or German or Latin.

I want American girls to realize that Burmese girls are just like them, full of fun, eager for joy, and yet sincerely Christian. Note the fashionable coil of heavy black hair on top of each head ex-



NAW YIN AND HER FIVE COMPANIONS

Judson College, Rangoon.

Dear Friend,

I am awfully thankful for your gifts. I have been spending my times rather idly without writing to you at all. Indeed I am very glad to have some friends from some far away countries, but I never had one before. You are my first friend of such a kind I am very interested in other countries and other people. I will be glad if you will sometimes tell me about yourself, your family, your neighbours, and your country.

As for me, I have both parents, two brothers, and a sister. My sister and I are the only ones who are still studying. I like my college life very much, indeed much more than my school life. We have more freedom, and can enjoy ourselves better. We have lots of games too. Almost every week we are going for swimming at Rokine lake. We had had our college picnic on Saturday in this month. Such a nice time, I enjoyed it very much. We have socials, too, very often. We did not have these things when we were in the schools.

Our examination is drawing near and everyone is busy in studying her lessons. We shall have our private study about the middle of February, and the exam. will begin on the 1st of March. Sometimes we are worried that the examination is coming near and there are still much lessons to be reviewed; but Miss Shivers says that we Christians must not worry if we have Christ within us, and I try to be at peace, or at least I pretend to be at peace. On the 10th of March our exam. will be over and we shall return home. I shall write to you again when I get home.

With best wishes to you and your family

Yours sincerely

Naw Yin Lay

cept that of my friend's sister. I wonder why she shows her individuality in that way? It is hard for girls to be different from others in any way.

From Naval Officer to Evangelist

The outstanding feature of the Annual Preachers' Retreat held in Kakchich, Swatow, South China, was the presence of Mr. Leland Wong of Foochow, a man of beautiful Christian spirit whose friendship was a benediction. He is pastor of a large independent church in that city but he gives himself generously to a wide ministry of evangelism.

A dozen or so years ago Mr. Wong was an officer in the Chinese navy, engaged to a girl in the Methodist Women's College in Foochow. When she became a zealous Christian his parents wished to break the engagement, but he objected, though not a Christian himself. On their wedding night she explained to him that it was her custom to pray before retiring and invited him to join her; to humor her he went through the form. Likewise, the next Sunday he went to church at her request. So the next few weeks or months passed, he going through the forms to please his bride but discovering no real interest in Christianity. All this time she was praying for his conversion; but church-going and the preacher's sermons began to bore him and he seemed to lose interest. She began to pray long and importunate prayers. Not long after that he had shore-leave and came home to announce to his wife that he had taken the step and become a Christian. Not long thereafter he felt called to become an evangelist and gave up his commission in the navy. His face is full of joy and light, the Christ-spirit shines out through it. Would that we had more Christians as earnest as he.—
Kenneth G. Hobart, Swatow, China.

Jotham Meeker, Missionary Printer

BY FRANK GRANT LEWIS

Librarian of the American Baptist Historical Society

I WONDER if you know the story of Jotham Meeker? It may be that you have not even heard his name or that there is a story in his life of large interest and significance. For many years I have been interested in missionary life and history and have had much occasion to become acquainted with missionary affairs, but until a few months ago the name even of Jotham Meeker had not come to my attention. His story is so interesting and suggestive that I think the readers of *MISSIONS* may like to know at least that there was such a man and a few of the items in connection with his remarkable life.

He was born in Hamilton County, Ohio, on November 8, 1804. Cincinnati was then the center of activities for that part of the newly developing western country. In Cincinnati as a youth Jotham Meeker learned the trade of printing. In the summer of 1825 he attended a church service in Cincinnati and listened to an address by Robert Simerwell, who was a Baptist missionary to the Indians in the pioneer districts of what is now the state of Michigan. The meeting impressed Jotham Meeker to such a degree that he decided to become a missionary. During the next eight years he worked with Isaac McCoy and others in the efforts to civilize and Christianize the Indians of Indiana and Michigan. The story of those years is highly interesting but I cannot take time even to sketch it here.

In the summer of 1833 Mr. Meeker went to Boston to confer with missionary leaders. As an outcome of that meeting he was assigned to work west of the Mississippi, and in October arrived at Independence, Missouri. From that time until his death on January 12, 1855, at Ottawa, Kansas, he was continually engaged in missionary service and particularly in the study of the Indian languages, and in the preparation and printing of books by which the Indians could learn to read and learn of Christianity. He himself did a large proportion of the work of printing these publications. Fortunately, he kept regularly a diary during nearly the entire period of his missionary service and this diary is preserved in the library of the Kansas Historical Society, which is fitting as most of his life was spent in what is now the state of Kansas. The

journal which he kept is now one of the priceless heritages of pioneer Baptist missionary service in the territory west of the Mississippi River.

Of similar importance are the accounts of his work which were published in the *Baptist Missionary Magazine* during the entire period of his missionary life. These sketches, like similar sketches of other pioneer Baptist workers, make the volumes of the *Baptist Missionary Magazine* of unique significance and permanent value. Happily there is in the library of the American Baptist Historical Society a complete set of the Magazine from its first number, January, 1817, to the time when it was merged with other magazines in January, 1910, to become our present magazine *MISSIONS*.

Rather strangely but most fortunately the exceptional service of Jotham Meeker has become of unusual interest to men whose chief concern in the field in which he lived is that of typography. These are Messrs. Douglas C. McMurtrie and Albert H. Allen of Chicago, who, as men particularly interested in the history of printing, have made a

careful study of everything which is known concerning the work of Jotham Meeker as a printer and have brought together all this material in a delightful volume entitled "Jotham Meeker, Pioneer Printer of Kansas;" with a bibliography of the known issues of the Baptist Mission Press of Shawanoe, Stockbridge and Ottawa, 1834-1854, which was published early in 1930 in Chicago by the Eyncourt Press. In addition to the unique material which this book makes available, it is a delightful example of the bookmaker's art, contains an excellent likeness of Jotham Meeker as well as all portions of his journal which are in any way related to his work as a printer. There is also a reproduction of the title page of each of several of the works which he himself, or with the assistance of others, printed as a means of Indian education and religious training. As I have had opportunity to suggest some of the material for such a book as a result of correspondence with Mr. Allen, and now have before me a copy of the volume, I have not felt content without undertaking to furnish opportunity for Baptists of today to know something of this highly exceptional life of Jotham Meeker and to know that copies of the book may be obtained from the publishers at what is really a modest price, namely, five dollars per copy.

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Around the Conference Table

(Continued from page 112)

Prohibition—Shall It Be Mentioned in the Church?

Enemies of the Eighteenth Amendment say: "No. It brings politics into the church." Friends of the cause should be careful to avoid giving reason for such criticism. The church is not the place for political propaganda. The church is, however, preeminently the place for instructing the young in the principles of right living. Every missionary going into the needy places of our homeland has come to grips with the curse of strong drink. No intelligent person can have failed to note its evil results. To this the temperance societies organized among young people through the years bear eloquent witness. In city, town and hamlet, King Alcohol's train is marked by misery and blight. There can be no compromise. What our missionaries struggled to attain we must fight to hold. Ours today is the duty of keeping faith with them. Ours the task of educating the youth of our churches in the dread effects of the liquor traffic.—*Bertha G. Judd.*

New Roads in Friendship

College counselors are constantly discovering new roads in their adventure of friendship. This time the road leads past the college campus to the doors of hospitals where some of our fine Christian young women are taking the arduous and exacting nurses' training for a life of sacrificial service.

What a rich opportunity for helpful, encouraging friendliness! Insistent calls are coming in every day from the foreign field for the "heroic missionary who masquerades in a white uniform." To inspire and point the way to such service is also a part of the Father's business to which the consecrated counselor is pledged.

Tributes from the Readers of Missions

I have been a reader of *MISSIONS* from its beginning, and of *The Home Mission Monthly* and *The Missionary Magazine* before they were merged and became *MISSIONS*. I would not know how to get along without the monthly visits of *MISSIONS*. May it be read by many more Baptists than ever this year.—*Mrs. E. M. Barrett, Minneapolis.*

I am 82 years old and not able to attend many of the meetings, but I prize *MISSIONS* very much and enjoy looking up the answers. My husband and myself celebrated our sixtieth wedding anniversary this week.—*Mrs. R. D. Crawford, Owosso, Mich.*

MISSIONS has been better the past year than ever before, it seems to me. We are given so broad an outlook over the entire field that we cannot fail to realize the conditions and needs of each country.—*Mrs. J. E. Burleson, South Woodstock, Conn.*

As a regular subscriber to your magazine it gives me real pleasure to tell you how greatly I enjoy it and how much help I derive from its use.—*Mrs. R. Aubrey Williams, Richmond, Va.*

I have been a subscriber many years and usually read entire contents of *MISSIONS* twice, sometimes more often, and enjoy the second reading as much as the first.—*Mrs. Ella Hatten, Hamburg, Iowa.*

I greatly enjoy *MISSIONS*, and as soon as I read it I put it into other hands. It brings joy into my reading each month.—*Mrs. Laura E. Lawrence, Minneapolis, Minn.*

I cannot tell you how much I enjoy reading *MISSIONS*. It would be impossible to get along without it, as every copy gets better.—*Mrs. Emma Mizer, Bladensburg, Ohio.*

I love *MISSIONS*, and congratulate the editors on their wisdom in supplying so much interesting and instructive material.—*Mrs. J. S. Eastwood, Oakland, California.*

I want to tell you how much we all enjoy *MISSIONS*. It's a wonderful magazine and grows better each month.—*Mrs. William Shelton, Seattle, Wash.*

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Worthy of Imitation

Mrs. W. P. Whitney, of Oshkosh, Wisconsin, writes:

"We have set a goal for a 100 per cent. increase in subscriptions to *MISSIONS* for Wisconsin for this year and are urging the secretaries to work toward it."